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HOMER'S

ODYSSEY



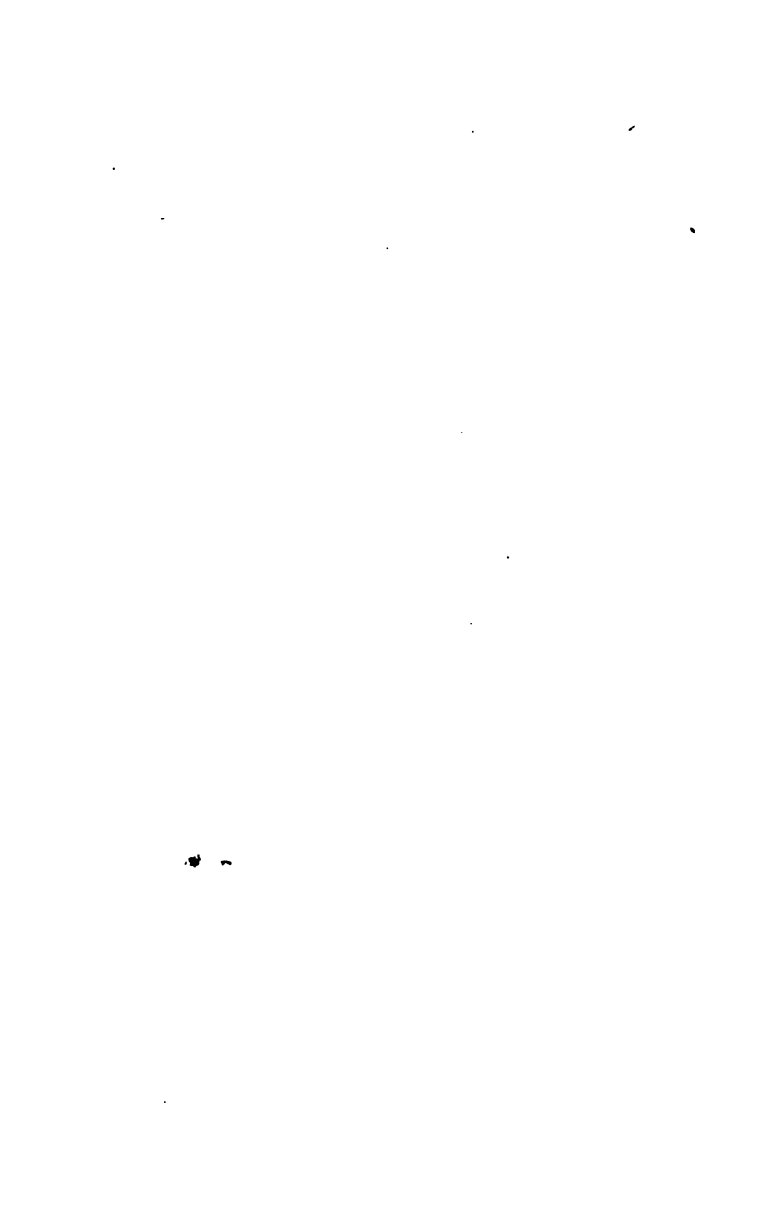
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FIRST THIRTEEN BOOKS

OF THE

ODYSSEY OF HOMER.

**LITERALLY TRANSLATED,
WITH EXPLANATORY NOTES,**

A very perfect translation
BY

THEODORE ALOIS BUCKLEY, B.A.

OF CHRIST CHURCH, OXFORD.

WITH AN INTRODUCTION BY

EDWARD BROOKS, JR.

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Charles W. Benson.

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INTRODUCTION.

THIS little volume contains a literal translation of the first thirteen books of The Odyssey of Homer. This great epic is called The Odyssey because it tells of the marvelous adventures which befell the Greek chieftain Odysseus or Ulysses, as he is more commonly known, on his return home after the sack and burning of Troy.

In The Iliad Homer relates the story of the Greek expedition against Troy, and tells how Ulysses was persuaded to leave his beautiful home in Ithaca and aided Menelaus in avenging the wrong done him by the Trojan prince, Paris.

It will add to the interest of the reader to know something about the previous adventures of this hero, and it is proposed in this introduction to briefly relate the main incidents connected with Ulysses up to the time of the fall of Troy.

About all that Homer tells us of the early life of Ulysses is that while hunting the boar one day he was wounded in the knee. This wound left a scar by means of which his nurse Eurycleia recognized him on his return home after many years' wanderings.

Of all the beautiful women of Greece, Helen was the fairest. Ulysses, among a host of others, was a suitor for

her hand. At his suggestion it was agreed that she should choose from among them a husband and that the rest should take an oath to defend her from all injury and champion her cause, if ever there was need.

Upon Helen's choosing Menelaus, Ulysses paid his addresses to her cousin Penelope, the daughter of Icarius, a Spartan prince, and won her for his wife. When the moment arrived for the bride to depart, her father attempted to persuade her to remain with him. Ulysses gave Penelope her choice to stay or to go. She, however, made no reply, but dropped her veil over her face. Icarius did not press the matter further, but when his daughter had departed erected a statue to Modesty in memory of her modest conduct.

When Paris eloped with Helen, Menelaus called upon the Greek chieftains to stand by their oaths and aid him in his efforts to recover his wife. Nearly all responded to this call except Ulysses, who was happy with his wife and infant son Telemachus, and was unwilling to separate from them. Palamedes was, therefore, despatched to remind him of his oath and persuade him to join the expedition. When he arrived in Ithaca, however, Ulysses pretended to be mad, and yoking an ass and an ox to a plough began to sow salt. Palamedes, suspecting a trick, placed the infant Telemachus in the way of the plough; but the father skilfully avoided the child, showing that he was no madman, and could, therefore, no longer refuse to keep his promise.

These are the chief events which Homer relates of Ulysses up to the time of the Trojan war. The following are the principal adventures which befell this hero dur-

ing the ten years the Greeks were besieging the Trojan citadel.

For many years Troy had successfully withstood all the efforts of the Greeks to capture it. Agamemnon, the Grecian leader, wishing to learn where the walls of the city were weakest, assembled his chiefs and inquired which of them would enter the enemy's town as a spy and discover where it could be attacked with the best success. At first no one was willing to undertake a task fraught with so great danger. Finally, Ulysses offered himself for the perilous undertaking, and dressing himself as a beggar in poor and ragged clothes entered the city as a spy. While he was roaming about the streets he chanced to meet the fair Helen. The keen eyes of the woman pierced through his disguise and recognized her former admirer. Calling him aside she asked him if he were not Ulysses. At first he denied it; but on learning that her heart was with the Greeks he acknowledged who he was. Helen told him many things that proved of benefit to the besiegers, and before he left the city many of the Trojan warriors were slain by his hand.

In the Trojan city there was a beautiful statue of the goddess Minerva. It was believed that so long as this statue remained within the walls the city could not be taken. Ulysses, in company with Diomed, one of the bravest of the Grecian warriors, disguised as beggars soliciting alms, entered the city and succeeded in carrying away the statue of the protecting goddess.

On another occasion Agamemnon called for volunteers to enter the Trojan army as spies. Diomed offered himself for the task and selected Ulysses to accompany him.

Starting at the dead of night, they proceeded a little way when the quick ear of Ulysses detected some one approaching. It proved to be a spy named Dolon, whom the Trojans had sent to ascertain whether the Greek fleet was guarded or preparing for flight. Ulysses and Diomed, concealing themselves at the side of the path, allowed Dolon to pass them. Then rushing forth they pursued him to the Greek camp, where they took him captive. Persuaded by the smooth and crafty ways of Ulysses, and in the hopes of saving his life, Dolon told the two warriors where the Trojan forces and their allies lay and how the Thracians led by their King Rhesus lay apart from the others and unguarded. He told them also of the beautiful horses of the king, which were whiter than snow and fleetier than the wind. Having obtained this information, they put Dolon to death and proceeding onward came to the place where the Thracian forces lay sleeping without a watch set. As Diomed slew the sleeping warriors, Ulysses drew them backwards to make a way for the horses. At length, having reached the king, Diomed killed him, while Ulysses loosed and led forth the snow-white steeds. Then mounting these the Greek warriors made their way back to their camp in safety.

The incident of the war, however, which is most frequently related of Ulysses and which has made him more famous than any of his other adventures, is that of the wooden horse. The siege of Troy had lasted ten years and the Greeks in despair of ever taking the city were ready to give up their project and return to their homes. Then Ulysses brought into play his craft and stratagem for which he was so famous. A large hollow horse was con-

structed of wood and filled with armed men among whom was the wily Ithacan. The Greeks then broke up their camp and sailed away as if to return home. The Trojans seeing the camp broken up and the Greeks departing came out of their city with great joy. The great wooden horse naturally excited much curiosity and all wondered for what purpose it had been built. Some urged that it be taken into the city where it should be kept as a trophy while others, fearing some deception, advised strongly against this. Among the latter was Laocoön, a priest of Neptune, who strongly opposed such a course and threw his spear against the horse. At this moment some Trojans came forward with a prisoner who told how the Greeks had built the horse as a propitiatory offering to Minerva and had made it colossal in size so that the Trojans could not take it within their walls, for their soothsayer had told them that if once the Trojans could place the horse within their gates, Troy could never be taken. Then occurred a singular event which dispelled all doubt and turned the tide of opinion in favor of the stratagem of Ulysses. Two large serpents came out the sea and seizing upon Laocoön and his two sons, crushed them to death. This was regarded as a punishment for his irreverent treatment of an object sacred to Minerva. Thereupon the Trojans dragged the enormous horse into their city. At night Ulysses and his companions, releasing themselves from the body of the horse, opened the gates of Troy to their companions, who had returned during the night, having made only a pretence of departing to their homes, and the Grecian hosts rushing in put the Trojans to fire and sword and completely destroyed the city.

On his return to his home in Ithaca, Ulysses met with many marvelous adventures, some of which are even more wonderful and interesting than those briefly outlined in this introduction. A portion of these is contained in the following pages.

THE ODYSSEY OF HOMER.

BOOK I.

ARGUMENT.

In an assembly of the gods it is determined that Ulysses shall be sent to Ithaca, from the island of Calypso. Minerva then goes to Ithaca to Telemachus, assuming the figure of Mentès, king of the Taphians, an old friend of Ulysses. Entering into conversation with Telemachus, she advises him to go to Pylos, to Nestor, and to Menelaus, at Sparta, to make inquiries about his father, whether he is still alive; after which she departs, giving manifest proofs of her divinity. Telemachus rebukes his mother Penelope, and desires her to go up-stairs: and then, during a banquet, threatens the suitors that he will be revenged on them for their insolent conduct.

O MUSE,¹ sing to me of the man full of resources, who wandered very much after he had destroyed the sacred city of Troy, and saw the cities of many men, and learned their manners.² Many griefs also in his mind did he suffer on the sea, although³ seeking to preserve⁴ his own life, and the re-

¹ Thus rendered by Horace, A. P. 141, "Dic mihi, Musa virum captae post mœnia Trojæ Qui mores hominum multorum vidit et urbes." See Schrader on Mus. p. 121, sq.

² I have translated νόον "manners," on the authority of Horace.

³ *πῶς* quando participiis postponitur, reddi potest per *quamvis*. Loewe.

⁴ *ἄρρωμαι* = expeto, anxie requiro. Clarke. There is a sort of zeugma, "seeking to ransom or buy off his own life, and [to

turn of his companions; but not even thus, although anxious, did he extricate¹ his companions: for they perished by their own infatuation, fools! who devoured the oxen of the Sun who journeys on high; but he deprived them of their return.² O goddess, daughter of Jove, relate to us also some³ of these things.

Now all the others,⁴ as many as had escaped from utter destruction, were at home, having escaped both the war and the sea. But him alone, anxious for a return [home], and for his wife, the venerable nymph, Calypso, a divine one of the goddesses, detained in her hollow grot, desiring him to be her husband. But when, after revolving years,⁵ the time had now arrived, in which the gods destined him to return home to Ithaca, not even then was he freed from labors, although amongst his own friends. But all the gods pitied him except Neptune: but he was unceasingly angry with godlike Ulysses, before he arrived in his own land. But he [Neptune] had gone to the Æthiopians who dwell afar off, (the Æthiopians who are divided into two parts, the most distant of men, some at the setting of the sun, others at the rising,) in order to obtain⁶ a hecatomb of bulls and lambs. There sitting down he was delighted with a feast; but the other [gods] were assembled together in the palace of Olympian Jove. And unto them the father of men and of gods

procure] a return for his companions." Hor. Epist. i. 2. 18, "Dum sibi, dum socii reditum parat."

¹ Literally "to draw away." See Buttmann Lexil. p. 303—308, Fishlake's Translation.

² Literally, "the day of return."

³ ἀπόθεν, ποθεν, Hesych, "ab aliqua parte."

⁴ i.e. of the Grecian princes.

⁵ This is the genitive absolute, and so translated by Virgil's "volventibus annis."

⁶ ἀντιδων is the Attic future, as shown by Buttm. Lexil. p. 142.

began discourse ; for he remembered in his mind the noble Ægisthus, whom far-famed Orestes, the son of Agamemnon, slew : and remembering him, he spoke [these] words to the immortals.

“ Alas !” How, forsooth, do mortals reproach the gods ! For they say that their evils are from us : whereas they themselves, through their own infatuation, suffer griefs beyond what is destined. Thus even now Ægisthus, contrary to the decrees of fate, married the wedded wife of Atrides, and slew him on his return, although aware that utter destruction [awaited himself] ; since we forewarned him, (having sent the trusty Mercury, the slayer of Argus,) neither to kill him, nor to woo his wife ; for from Orestes revenge shall¹ follow for Atrides, when he grows to man’s estate, and longs for his country. Thus spoke Mercury : but although he gave good advice, he did not persuade the mind of Ægisthus ; but now has he at once atoned for all these things.”

The blue-eyed² goddess Minerva then answered him : “ O father mine, thou son of Saturn, highest of kings, of a truth he has perished by a fitting destruction ; so too may another perish who perpetrates such deeds. But my heart burns⁴ for the prudent⁵ ill-fated Ulysses, who, away from his friends

¹ A word used by the Dryopians and Scythians to signify gods (cf. Alberti on Hesych. s. v.), and hence used as a term of surprise or deprecation. σχετλιαστὸν καὶ ἐπίρρημα, Schol.

² Jove quotes the very words of Mercury, which accounts for the bold change of tense. See Ernesti.

³ This translation is rather conventional than correct. The true meaning of γλανκοί, for which we have no direct equivalent in English is “cæsi, quales sunt felis, leonis, et noctuæ oculi,” according to Plin. H. N. viii. 21. See Loewe.

⁴ So Virgil, “*talia flammato secum dea corde voluntans.*”

⁵ I have followed Buttmann, p. 211, who says that δαίφρων must bear this sense throughout the Odyssey. In the Iliad it almost always means “warlike.”

for a long time, is suffering calamities in a sea-girt island, where is the centre¹ of the sea, a woody island : and in her mansion a goddess dwells, the daughter of all-wise Atlas, who kens the depths of the whole sea, and holds up the lofty columns which separate the earth and the heaven ; but his daughter detains [Ulysses] unhappy, lamenting : and she continually soothes him with soft and winning words, that he may forget Ithaca. But Ulysses, longing to behold even the smoke leaping up from his own land, desires to die. Nor does thy heart, O Olympian [Jove], at all turn towards him. Did not then Ulysses gratify thee, performing sacrifices in spacious Troy near the ships of the Argives ? Why then, O Jove, art thou so angry with him ?”

But her the cloud-compelling Jove in answer addressed : “ My child, what word has escaped thy lips ?” How could I forget divine Ulysses, who excels amongst mortals in understanding, and has abundantly given sacrifice to the immortal gods, who possess the wide heaven ? But earth-possessing Neptune is for ever immovably angry on account of the Cyclops,³ whose eye he blinded, the godlike Polyphemus, whose power is greatest amongst all the Cyclops : him the nymph Thöosa brought forth, the daughter of Phorcys, ruler of the barren sea, embraced by Neptune in a hollow cave. On this account, then, does earth-shaking Neptune not kill Ulysses, but causes him to wander from his native land. But come, let all of us contrive his return, in what way he may come, and Neptune remit his anger ; for he will not indeed be able against the will of all the immortal gods, to contend alone against all.

Then the blue-eyed goddess Minerva answered him : “ O

¹ Literally, “ navel.”

² Literally, “ the enclosure of thy teeth.”

³ See Od. IX.

father mine, thou son of Saturn, highest of kings, if indeed then this is grateful to the blessed gods that prudent Ulysses should return home, let us immediately despatch the messenger¹ Mercury, the slayer of Argus, to the island Ogygia. that he may with all haste declare to the fair-haired nymph our unerring counsel, the return of patient Ulysses, that he may return home. But I will go to Ithaca, that I may rouse his son more, and give strength to his mind, calling the long-haired Grecians to an assembly, to forbid all the suitors, who are continually killing his tender sheep, and curved-footed, crooked-horned oxen. And I will send him to Sparta and to sandy Pylos, to inquire for the return of his dear father, if he can any where hear of him, and that a good reputation amongst men may fall to his lot."

Thus having spoken, she bound under her feet her sandals, beautiful, ambrosial,² golden, which bore her both over the moist wave, and over the boundless earth, equally with³ the gales of the wind. And she took a doughty spear, tipped with sharp brass, heavy, large, thick, with which she subdues the ranks of heroes, against whom she, born of a brave sire, is wrath. And she went darting down from the summit of Olympus, and stood amongst the people of Ithaca, at the portico of Ulysses, at the threshold of the hall; and in her hand she held a brazen spear, likened to a stranger Menetes, the governor of the Taphians. There she found the haughty suitors; some then were delighting their mind

¹ The most natural derivation of *διάκροπος* is from *διάγω*, "transveho," alluding to Mercury's office of escorting the dead to Hades. Buttmann, however, is inclined to consider it as akin to *διάκονος* = "servant of the gods." So Mercury is called *δαιμόνων διάκονος* by Æsch. Prom. 942. So Horace, "te canam, magni Jovis et deorum nuntium." Loewe inclines to the former of these opinions.

² i.e. immortal. Cf. Buttmann, Lex. p. 80, sq.

³ "Rapido pariter cum flamine portant." Virg. Æn. iv. 241.

before the gates with drafts,¹ sitting upon hides of oxen, which they themselves had slain. There with them were heralds and busy servants; some mixed wine and water in the cups, but others cleansed the tables with much perforated sponges, and set them out, and cut up much meat. Her did godlike Telemachus see much the first, for he sat among the suitors sorrowing in his heart, eyeing² in his mind his excellent father, if coming from any where he should make a scattering of the suitors in the house, and should obtain honor himself and rule over his halls. Meditating on these things, whilst sitting amongst the suitors, he beheld Minerva. He then went straight to the portico, and was indignant in mind that a stranger should stand at the gates for a long time. And standing near her, he took hold of her right hand, and received her brazen spear; and addressing her, [thus] spoke winged words.

"Welcome, stranger; thou shalt be kindly received by us, but after thou hast obtained thy supper, thou shalt then relate what it behoves thee."

Thus having spoken, he led the way, and Pallas Minerva followed. And when they were within the lofty house, he took her spear, and placed it against a tall column within the well-polished armory, where also stood many other spears of patient Ulysses: and leading her he seated her on a beauteous, variegated throne, spreading a cloth³ under her;

¹ See Liddell's Lexicon. It appears from Athenæus that the chief fun of the game consisted in driving one piece called Penelope, which was placed between the two halves of something like a modern backgammon board, twice out of its place by means of another. The winner was supposed to have some chance of gaining Penelope.

² Shakspeare, "in my mind's eye." So Buttmann renders Od. V. 81, 'Ὀδυσῆα ὁσομένῃ, "having Ulysses always in her mind's eye." Lex. p. 445.

³ λῖτρα is shown by Wolf to be the plural number, therefore the epithets must belong to θρόνον. See Loewe.

and there was a footstool beneath her feet. And he himself placed near her a variously-worked seat, apart from the other¹ suitors, for fear the stranger, being troubled with the clamor, should be uncomfortable at his meal, coming amongst haughty men, and that he might inquire of him² concerning his absent sire. And a handmaid bringing water, poured it from a beautiful golden ewer, over a silver bowl, to wash in; and near them spread a polished table. And the venerable housekeeper brought bread and set it near them, laying down many dainties,³ gratifying them as well as she could out of the provisions that were at hand. And the cook taking dishes of all kinds of meat, placed them near, and by their side set golden cups. And the herald went about continually pouring out wine for them. And the haughty suitors entered; they then sat down in order amongst the couches and thrones: and the heralds poured water on their hands; [~~and they distributed to all beginning with the cups.~~]⁴ And the handmaidens heaped up bread in the baskets; but they stretched forth their hands to the viands lying ready before them, and the boys crowned the goblets with liquor. But when the suitors had taken away the desire of eating and drinking, other things were a care to their minds, the song and the dance; for these are

¹ This does not mean that he was himself a suitor, but is a phrase common in Greek. So Milton,

Adam, goodliest of men
Since born his sons, &c.

² Minerva has hitherto been mentioned in the feminine gender; but Telemachus now addresses her as Mentès, whereas Homer before spoke of him as a goddess.

³ "*είδαρα, pulmenta*, quicquid cum pane et carne comeditur." Loewe.

⁴ A doubtful verse. It is, however, pretty certain that *εὐχάρισται* is used in a religious sense, = "*auspicari*," "by drinking in honor of the gods." See Buttm. Lexil., p. 167, sqq.

the ornaments of a banquet. Then the herald placed a beautiful harp in the hands of Phemius, who sung among the suitors by constraint. He then, playing on the harp, struck up¹ to sing beautifully; but Telemachus addressed the blue-eyed Minerva, keeping his head near her, that the others might not hear.

“Dear stranger, wilt thou be angry with me on account of what I shall say? To these, these things, the harp and the song, are a care, easily, forsooth, since they are consuming with impunity the livelihood of another man, whose white bones are rotting some where in the shower, lying on the continent, or the wave rolls them in the sea. If, however, they were to see him returning to Ithaca, they would all pray to be swifter of foot than richer² in gold and raiment. But now he has thus perished by an evil fate, nor is there any comfort for us, even if any one of men on earth should say that he would come back; for his return is lost. But come, tell me this and detail it truly; Who art thou? from whence amongst men? where are thy city and thy parents? in what kind of a ship didst thou come? and how did sailors conduct thee to Ithaca? who do they boast themselves to be? for I do not think that thou didst by any means come hither on foot. And tell me this truly, that I may be well informed; whether art thou just now arrived, or art thou a guest of my father’s? since many other men are acquainted with our house; for he was conversant with men.”

But him the blue-eyed goddess Minerva addressed in turn: “I will tell thee then, indeed, these things very accurately; I say that I am³ Mentis, the son of the war-

¹ ἀναβάλλομαι = “to play the prelude,” hence “to commence to do any thing.” ² Observe the two comparatives.

³ εἰ χῶμαι εἶναι = “sum.” So in vs. 187. The sense of *boasting* is laid aside in this usage. See Loewe.

like Anchialus, and I rule over the oar-loving Taphians. And I am now come hither with my ship and my companions, sailing over the dark sea to men of a different language, to Temese, for brass ; and I [also] bring shining steel. But my ship is stationed off the country at a distance from the city, in the port Reithrus, under woody Neïus. But we say that we are guests of one another's fathers from the first, if thou shouldst go and inquire of the old hero Laertes ; whom they say no longer comes to the city, but far off in the country endures griefs in company with an old female servant, who sets before him meat and drink, when labor comes upon his limbs, crawling over the fruitful soil of the wine-producing vineyard. But now I am come ; for they for a long time said that thy father is returned ; but now the gods hinder him on his journey : for divine Ulysses has not yet died on the earth, but is still detained alive some where on the wide ocean, in a sea-girt island ; and cruel men are detaining him, savage, who keep him away some where against his will. But now, indeed, I will prophesy to thee, as the immortals suggest to my mind ; and as I think will be brought to pass, not being at all a prophet, nor skilled in omens by birds. He will be absent not a long time from his dear father-land, even if bonds of steel hold him ; but he will plan how he may return, since he is full of contrivances. But come, tell me this and detail it truly, whether thou, who art of such an age,¹ art of a truth the son of Ulysses himself : for thou art exceedingly like him, as to thy head and thy beauteous eyes ; since we frequently kept company with one another before he embarked for Troy, where also others, the best of the Argives, went in their hollow ships ; but

¹ "*tam adultus juvenis*. The Attic writers use *-ηλικεῦτος* and *ἡλικεῖος* in the same sense. Loewe.

since that time I have neither seen Ulysses, nor has he [seen] me."

But her prudent Telemachus answered in turn: "I will inform thee, O stranger, very accurately; my mother, indeed, says that I am his, but I know not; for no one ever knew his own father. O would that I were the son of a happy man, upon whom old age had come [when] in the enjoyment of his possessions; but now they say that I was born from him, who is the most ill-fated of mortal men; since thou askest this of me."

But him the blue-eyed goddess Minerva again addressed: "The gods indeed have not ordained thy race to be ignoble hereafter; since Penelope has borne thee such. But come, tell me this and relate it truly, What feast and what assembly is this? what necessity urges you? is it a banquet or a marriage? since this is not a collation;¹ for they seem to me, being exceedingly² insolent, to banquet in the house, and any prudent man, coming amongst them, would be wrath, beholding many disgraceful things."

But her prudent Telemachus answered in turn: "O stranger, since thou askest and inquirest these things of me, this house formerly promised to be³ rich and illustrious, whilst that man was still at home; but now the gods have willed⁴ it otherwise, planning evil things, who have made

¹ "Ἐπαινος, a convivial meeting at which every man paid his proportion, at least contributed something. But it seems to have been a meeting at which strict propriety was observed: else Pallas would not have inferred from the noise and riot of this that it was not such a one. Cowper.

² See Buttmann, Lexil. p. 516, sq. Whatever the adjective may signify in various places, the adverb *ὑπερφιάλως* seems to simply increase the sense, without expressing any specific idea of reproach.

³ Literally, "was about to be."

⁴ On the form *ἰβόλοντο*, see Thiersch, Gk. Gr. p. 492, 31. ed. Sandford and Buttmann, Lexil. p. 196.

him to be unseen above all men; since I should not grieve so much for him when dead, had he been overcome with his companions amongst the Trojans, or in the hands of his friends, after he had brought the war to an end;¹ then indeed all the Greeks would have made him a tomb, and he would have obtained great glory for his son hereafter; but now the Harpies have snatched him away ingloriously: he is gone unseen, unheard of, and has left pains and groanings for me. Nor do I lament and grieve for him alone any longer; since the gods have contrived other evil cares for me. For as many chiefs as govern the islands, Dulichium, Samos and woody Zacynthus, and as many as rule over craggy Ithaca, so many are wooing my mother and wasting away my estate. But she neither refuses the hateful marriage, nor can she bring it to a conclusion; but they are consuming my estate, and waste it away, and they will soon destroy myself to boot."

But with a conflict of painful feelings, Pallas Minerva spoke: "Alas! very much indeed dost thou stand in need of the absent Ulysses, who might lay his hands on the shameless suitors. For if he should now come and stand at the outward gate of the palace, having a helmet and shield and two darts, being such as when first I beheld him in our house drinking and delighting himself, having come from Ephyre from Ilus the son of Mermerus (for Ulysses went there also in a swift ship, to seek for a deadly drug, that he might anoint his brazen-tipt arrows; but he² gave it not to him, for he revered³ the immortal gods; but my father gave

¹ Literally, "spun out." μεταφορικῶς καὶ γὰρ τὴν τῶν ἐρίων τῶν ἤδη κατεργασμένων εἰλησὶν τολύπην λέλομεν. Schol.

² Ilus.

³ Literally, "feared the nemesis or ill-will of the gods," for the gods were believed to envy the excessive prosperity of

it him, for he loved him exceedingly), if being such a one Ulysses should come in contact with the suitors, all would be quick-fated, and would have a bitter marriage. But all these things lie on the knees of the gods; whether he returning shall exact vengeance in his own palace, or not. But I exhort thee to consider by what means thou mayest thrust out the suitors from the palace. Come now,¹ attend, and regard my words. To-morrow having convoked the Grecian heroes to an assembly, speak the word before all and let the gods be witnesses: command the suitors to disperse to their own homes. And if thy mother's mind encourages her to marry, let her return to the house of her father, who has mighty influence; and they will make a marriage for her, and will prepare very large dowries, such as ought to accompany a dear child. But to thee I will suggest prudently, if thou wilt obey me. Having prepared a ship, whichever is the best, with twenty rowers, go and inquire about thy father long absent, if any one of mortals can tell thee of him, or thou shouldst hear a report² from Jove, which especially brings notice to mortals. First then come to Pylos and inquire of divine Nestor; thence to Sparta to auburn-haired Menelaus; for he came last of the Greeks who wear brazen breastplates. If thou shouldst

men. Hence cautious persons avoided expressions or actions which displayed arrogance.

¹ The full form of expression would be *εἰ δὲ βούλει, ἄγε*, but the simple *εἰ δ' ἄγε* came to mean simply *age vero*, and be used as an exhortative particle. Loewe.

² It is a mistake to render *ἄσσαν* "an oracle," as is shown by Buttmann, Lexil. p. 446, sqq., who observes: "*common fame* has almost always an obscure origin, and spreads with such wonderful rapidity, that the ancients looked upon it as not proceeding from men, but as something divine; hence it is said to come *ἐκ Διός*, or is personified, as by Virgil, as a divine being and the messenger of Jove."

hear that thy father is alive and will return,¹ then, although afflicted, thou mayest yet endure it for a year: but if thou shouldest hear that he is dead, and no longer exists, then returning to thy dear paternal land, erect aloft a monument for him, and perform very many funeral rites, whatsoever are becoming; and bestow upon thy mother a husband. But when thou shalt have concluded and done these things, then consider in thy breast and in thy mind, how thou mayest kill the suitors in thy palace, either by stratagem or openly. Nor oughtest thou by any means to follow childish pursuits, since thou art no longer of such an age. Dost thou not hear what glory the divine Orestes has obtained amongst all men, since he slew the crafty murderer Ægisthus, who slew his renowned father? And do thou, my friend (for I see that thou art honourable and great), be brave, that some one of posterity may speak well of thee also. But I will now go to my swift ship, and to my companions, who are in very low spirits through waiting for me. But be this thy care, and do thou regard my words."

But her the prudent Telemachus answered in turn: "Stranger, surely thou givest me this advice, being friendly disposed towards me, as a father to his son, and I will never forget it. But come, tarry now, although hastening on thy journey, that having washed thyself, and delighted thy kind heart, thou mayest go to thy ship, rejoicing in thy mind, having a present, precious [and] very beautiful, which will be a keep-sake from me; [of] such things as friendly hosts bestow on their guests."

But him the blue-eyed goddess Minerva forthwith answered: "Do not any longer detain me, since I am anxious for my journey; but as to the present, whatever thy heart urges thee to give me, give it when I return again, that I

¹ Literally, "if you hear of your father's life and return."

may take it home, [yourself] having received a very beautiful [gift] for it shall be a worthy recompence for thee.¹

Thus having spoken, blue-eyed Minerva departed, and flew aloft² like a bird; but she placed strength and courage in his feelings, and put him still more in mind of his father than before: but he, considering within his breast, was astonished on reflection, for he thought that she was a god. Then the godlike man immediately went amongst the suitors; and the illustrious bard was singing to them, but they sat listening in silence; [for] he was singing the sad return of the Grecians, which Pallas Minerva ordained from Troy. His divine song prudent Penelope, the daughter of Icarus, understood in her mind from the upper chamber; and she came down the lofty stairs of her palace, not alone for two female attendants followed with her. But when she divine amongst women, came to the suitors, she stood near the threshold of the stout-built hall, holding up a slender veil before her cheeks; and a modest female attendant stood on either side of her, and weeping she then addressed the divine bard.

"O Phemius, since thou dost ken many other things to cheer mortals, the deeds of men and of gods, which bard are wont to celebrate; do thou sit down then, and sing on of these, and let them drink their wine in silence: but cease from this sad strain, which for ever wears my⁴ heart with

¹ It was usual for hosts to make presents to their guests, and for guests to return others to their hosts; as in the *Iliad*, Bellerophon is said to have given χρυσὸν ποτήριον. ζ. v. 220. Our translation, δῖον ἔσσετ' ἀμοιβῆς = "it shall be fit for a recompence for thee."

² Such seems to be the sense of ἀνοπαῖα = ἀνωφερῆς. See Loew

³ i.e. being in the upper chamber, she understood it.

⁴ The young student will remember that in Homer, as in Pindar, φίλος is continually used for the possessive pronoun = "meus, suus."

my breast: for unceasing grief has exceedingly come upon me. For I regret such a person,¹ ever remembering the man, whose glory is far spread through Greece and the middle of Argos."

Her prudent Telemachus addressed in turn: "My mother, why dost thou grudge the agreeable bard to delight in what way his mind incites him; the bards are not the cause, but Jove is sometimes the cause, who suggests to ingenious men, as he chooses to each. There is no blame for him to sing the evil fate of the Grecians. For men celebrate that song most, which is newest to the hearers. But let thy heart and mind endure to hear it. For Ulysses was not the only one who, at Troy, lost his return; but many other men likewise perished. Go then into thy chamber,² and attend to thine own employments, the web and the distaff, and bid thy servants hasten their work; but conversation shall be a care to all men, and especially to me; for the authority within the house is mine." She indeed astonished went again within the house; for she revolved in her mind the prudent words of her son. And going to the upper room with her women attendants, she then wept for her dear husband Ulysses, until blue-eyed Minerva shed sweet sleep over her eyelids. But the suitors were rioting within the shaded dwellings, and all longed to recline on a couch with her.

But prudent Telemachus began to address them: "Suitors of my mother, who are possessed of overbearing insolence, now let us delight ourselves feasting, nor let there be any clamor; since this is an honorable thing, to hear such a bard as he is, like unto the gods in his voice. But in the morning let us all go and sit down in assembly, that I may

¹ So in Horace, "*Quis desiderio sit pudor aut modus Tam cari capitis.*" Soph. Antiq. i. Ἰσμήνης κῆρα.

² εἶλον = ἐπερώα in vs. 362.

confidently declare this message to you, that you are to go out of this dwelling; and prepare other feasts, consuming your own possessions, taking turns at each other's houses. But if this seems to you more proper and better, to destroy with impunity the livelihood of one man, waste it; but¹ I will call upon the immortal gods; If Jupiter shall grant that deeds shall meet with retribution, then shall ye perish unrevenged within the house."

Thus he spoke; but they all biting their lips² marvelled at Telemachus, that he harangued so boldly.

But him Antinous, the son of Eupithes, addressed in answer: "O Telemachus, of a truth the gods themselves teach thee to be a lofty speaker, and to harangue boldly; but never may the son of Saturn make thee king in sea-girt Ithaca, which is hereditary to thee by descent."

But him prudent Telemachus answered in turn: "Antinous, art thou amazed at what I say? Indeed I should wish to receive this, if Jove would grant it. Dost thou say that this is the worst thing amongst men? For it is by no means a bad thing to be a king; his house forthwith becomes opulent, and he himself more honored. But indeed there are many other kings of the Grecians in sea-girt Ithaca, young and old; some one of these may possess this, since divine Ulysses is dead. But I will be king over mine own house, and my servants, whom divine Ulysses has obtained for me as his share of booty."

But him Eurymachus, son of Polybus, then answered: "Telemachus, these things of a certainty lie on the knees of the gods, [as to] who of the Grecians shall reign in sea-girt Ithaca; but thou mayest thyself have his possessions, and rule over his house. For never may the man come, who

¹ i.e. then I w.

² Literally, "weeping close their lips on the teeth."

would waste thy possessions by force against thy will, when Ithaca is still inhabited. But I wish to inquire of thee, O most excellent one, about the stranger, from whence this man is, and from what land he boasts himself to be ; and where are his race,¹ and his paternal fields.² Does he bring any news of thy father's coming, or desiring some debt of his own, does he come hither ? For he went away immediately in haste, nor did he wait for us to know him ; yet in countenance he was by no means like a mean person."

But him prudent Telemachus addressed in answer : " Eury-machus, truly the return of my father has perished ; nor do I any longer give credit to any message, if one should come from any place : nor do I regard an oracle, if my mother, having called any prophet to the palace, should inquire of him. But this man is a guest of my father's from Taphos ; he boasts himself to be Mentès, son of war-like Anchialus, but he reigns over the oar-loving Taphians."

Thus spoke Telemachus ; but in his mind he knew the immortal goddess. But they having turned to the dance and the lovely song were delighted ; and awaited till evening came on. And dark evening came upon them whilst they were being delighted. They then went each to his home to sleep ; but Telemachus, where the lofty chamber of the most beautiful palace was built for him, in a conspicuous place, there went to bed, meditating many things in his mind. Chaste Euryclea, daughter of Ops, son of Pisenor, carried lighted torches with him ; she whom formerly Laertes had bought with his wealth, while she was still in the prime of youth, and he gave a hundred beeves [for her]. And he honored her in his palace, equally with his chaste wife ; but he never embraced her on the couch, for he

¹ "Unde natus sit." Loewe.

² γῆ ἀποιμένη. Eustath.

avoided the anger of his wife. She carried lighted torches with him, and loved him most of the female servants, and had nurtured him when little. But he opened the door of the well-made chamber, and sat on the bed, and put off his soft garment, and placed it in the hands of the prudent old woman. She having folded and arranged the garment, and having hung it on a peg near the compact¹ bed, hastened from the chamber, and drew to the door with a silver ring, and fastened the bolt with the thong.

Here he all night, covered with the finest wool,² considered in his mind the journey, which Pallas Minerva had advised.

¹ i.e. the bed fastened together by pegs driven through holes. Hesych, τοῖς κατὰ τὰς ἀρμυγὰς τετρημένοις. Etym. Magn. Τρητὸν λέχος, παρὰ τὸ τετρηῖσθαι κατὰ τὰ ἐνήλατα, εἰς ἃ ἐμβάλλεται, ἡ σκάρτος ἢ παρὰ τὸ τετρηῖσθαι τοὺς πόδας, εἰς οὓς ἐμβάλλεται τὰ ἐνήλατα. Mr. Burges suggests that this term may really apply to a mattress of straw, stabbed through, in order to keep it in shape, like the modern palliasse.

² Literally, "the flower of a sheep." But Buttmann, Lexil. p. 187, regards ἄωτος as equivalent to the Latin "floccus," observing, "as this comes from *flo*, so that comes from *θημι*; and both mean the light and airy locks of the sheep or the flax-plant."

BOOK II.

ARGUMENT.

Telemachus, having called an assembly, commands the suitors to leave the house of Ulysses: upon which there arises a sharp dispute, and an omen appears favorable to Telemachus. He then informs the suitors of his intention of going in quest of his father, and asks for a ship for that purpose; which they refuse: but Minerva, appearing to him again, furnishes him with a ship and companions. Having obtained provisions from Euryclea, he sets sail in the evening in company with Minerva, without having informed his mother of his intended departure.

BUT when the mother of dawn,¹ rosy-fingered morning, appeared, then the dear son of Ulysses arose from his bed, having put on his garments: and around his shoulder he slung a sharp sword; and beneath his shining feet he bound beautiful sandals. And he went forth from his chamber like unto a god to behold.² And forthwith he ordered the shrill-voiced heralds to call to an assembly the long-haired Grecians. They indeed called them; and they were very quickly assembled. But when they were assembled, and were collected together, he proceeded to go to the forum, and in his hand he held a brazen spear. Not alone, for two swift³ dogs followed in company with him; and over him Minerva shed divine grace. And all the people gazed at him as he came, and he sat in the seat of his father, and the old men gave way. Then the hero Ægyptius began to harangue them, who was bent with old age, and knew ten thousand things. For his dear son, the warrior Antiphus,

¹ See Loewe, who rightly prefers this explanation of *ἡριγένεια*.

² "coram," Schaaf. *ἐναντίον*, *φανερῶς*, Hesych.

³ Or "white." See Loewe.

went with godlike Ulysses in the hollow ships to steer-ex-
ling Ilium. But the fierce Cyclops slew him in his hol-
cave, and prepared for his last¹ supper. And there were
three others ; but one of them, Eurynomus, associated with
the suitors : but two were always employed in their paternal
duties. But not even thus did he forget him,² lamenting
and grieving. He pouring forth tears harangued them and
spoke :

"Hear now from me, Ithacans, what I shall say. Never
has our assembly, nor our sitting together, taken place, since
divine Ulysses went in the hollow ships. But now who has
assembled us here? upon whom does so great a necessity
come, whether of young men, or of those who are more ad-
vanced? Whether has any one heard some intelligence of
an army coming against us, which indeed he can declare
clearly to us, since he heard it first? or does he bring for-
ward and advise something else which is public? He ap-
pears to me to be a good man, and may he be fortunate.³
May Jove accomplish for him whatever good he is anxious
for in his mind."

Thus he spoke ; but the beloved son of Ulysses rejoiced
in the omen ;⁴ nor did he sit still much longer, but was
anxious to harangue ; and he stood in the middle of the
assembly ; and the herald Pisenor, who understood prudent
counsels, placed the sceptre in his hand. First then, turn-
ing towards⁵ the old man, he spoke [thus] :

"O old man, not far off is this⁶ man who assembled the

¹ Either because Antiphus was his last human victim, or the
last of the followers of Ulysses that was eaten. Eustath.

² Antiphus.

³ Supply *εἰη* with *δυσήμενος*.

⁴ i.e. in words that seem to prognosticate his own success.

⁵ In other passages, as vs. 240, this means "to rebuke."

⁶ Telemachus points to himself. Hence *ἡγεῖρα*, not *ἡγεῖρε*, is
the correct reading.

people (and thou thyself wilt soon know him); but grief comes especially upon me; I have neither heard any intelligence of an army coming against us, which indeed I can clearly declare to thee, since I have heard it first, nor do I bring forward or advise any thing else which is public. But my own necessity, the evil which has fallen upon mine house, which is two-fold. First, I have lost my excellent sire, who was formerly a king amongst you who are here,¹ and he was mild as a father. But now again even a much greater [evil has befallen], which will soon altogether break up my whole house, and will entirely destroy my whole livelihood. Suitors are urging my mother against her will, the sons of the men who are the chief here: they dread to go to the house of her Icarian father, so that he may endow his daughter, and give her to whom he chooses, and to whomsoever should come acceptable to him. But they, spending all their days at my house, sacrificing oxen and sheep, and fat goats, feast, and drink my ruddy² wine to no purpose: but many things are consumed; for there is not present such a man as Ulysses was, to avert the calamity from the house. We are by no means such [as he was] to resist them; and besides we should be both weak, and not skilled in strength. Truly would I resist them, if strength were mine. For no longer are the deeds to be endured that have been done, and no longer does my house perish honorably. Be ye yourselves indignant, and revere other leighboring men, who dwell around: and dread the wrath of the gods, lest they should make some change, enraged at your evil deeds. I beseech you by Olympian Jove and by

¹ "The Attics use *noĩdĩ* [rather, *noĩdĩ*, Ed.]. See Aristoph. Ach. 160." Loewe.

² Bright, sparkling, glowing wine. See Loewe, and Liddell's Lexicon.

Themis, who both breaks up and seats the assemblies of men, withhold, my friends, and suffer me to be afflicted alone with mournful grief, if my father the good Ulysses, being hostile, has at any time done evil to the well-greaved Grecians. Taking revenge upon me for these things, be hostile to me, and do me harm, inciting these. And it would be better for me that ye should consume my household-stuff, and my cattle. But if you should devour them, perhaps there would be a requital hereafter; for so long should we make entreaties through the city, demanding back our goods, until all shall be restored: but now you cast incurable griefs into my mind."

Thus he spoke enraged, and cast the sceptre on the earth, bursting into tears;¹ and pity possessed all the people. Here all the others were silent, nor did any one dare to answer Telemachus with bitter words; but Antinous alone in answer addressed him.

"Telemachus, of lofty speech, intolerable in spirit, what hast thou said, disgracing us! Thou wouldst wish in truth to attach blame [to us]. The suitors of the Grecians² are not at all to blame, but thy mother, who is exceedingly skilled in craft: for it is now the third year, and the fourth is going on³ swiftly, since she deceives the mind of the Grecians in their breast. She makes all hope, and promises every man, sending messages; but her mind hankers after other things. For she planned this other deceit in her mind; having begun a large web in her palace she wove it, slender and very large; and straightway addressed us:

¹ Literally, "lacrymas incendens." See Buttm. Lexil. p. 484, who compares *τὸ δέ (αἷμα) ἀνὰ στόμα καὶ κατὰ ῥίνας ἤρπτε*, "he made the blood stream." Il. π. 350.

² i.e. "the suitors who are Grecians."

³ See Loewe, who remarks that this is the only interpretation that prevents inconsistency with vs. 106, sq.

'Youths, my suitors, since godlike Ulysses is dead, stay urging my marriage until I shall finish this veil, that my threads may not perish in vain, a shroud for the hero Laertes, at the time when the destructive fate of long-slumbering death shall seize him. Lest some one amongst the Grecian women be indignant against me, should he lie without a wrapper, having possessed many things.' Thus she spoke, and our proud mind was persuaded. Then during the day she wove the mighty web; but at night, when she had placed the torches near her, she unravelled it. Thus for three years, indeed, she escaped by deceit, and persuaded the Grecians. But when the fourth year¹ came, and the hours advanced on, then indeed some one of the women, who knew it well, told it; and we found her unravelling the splendid web; so that she finished it of necessity, although unwilling. Thus the suitors answer thee, that thou mayest thyself know it in thy mind, and that all the Greeks may know it. Send away your mother, and bid her marry whomsoever her father bids, and she herself pleases. But if she shall for a long time further annoy the sons of the Grecians, caring in mind for those things, which Minerva has given her in abundance, to understand beautiful works, and [to possess] a good disposition, and stratagems, such as we have never heard any one, even of the ancients, [possessed,²] of those, who have been heretofore fair-haired Grecian women,³ Tyro, and Alcmene, and fair-haired Mycene; none of these knew the same arts of Penelope. But this indeed she has not planned rightly. For then they will consume thy livelihood

¹ i.e. the present one, of which he is now speaking.

² With *τινα* we must supply a verb, the sense of which is implied in the preceding *ἐπισταῖται*.

³ Inverted, for "of those beautiful Grecian women, who were heretofore."

and possessions, so long as she has this mind, which the gods have now placed in her breast; for herself indeed she obtains great glory, but for thee a regret for much sustenance.¹ But we will neither go to our employments, nor any where else, before she marries whomsoever of the Grecians she chooses."

Him prudent Telemachus addressed in turn: "O Antinous, it is in no wise possible [for me] to thrust out of my house against her will her, who brought me forth, who nourished² me; but my father is either alive or dead in some other part of the earth: but it would be a sad thing that I should pay³ much to Icarius, if I should myself of my own accord send away my mother. For I shall suffer evil from her father,⁴ and God will give other [evils], when my mother, departing from the house, shall invoke the hateful Furies; and there will be reproach upon me from men. So I never will utter this word. But if your mind is indignant at these things, go out of my house, and prepare other feasts, consuming your own possessions, taking turns at each other's houses. But if this seems to you more proper and better, to destroy with impunity the livelihood of one man, waste it, but I will call upon the immortal gods; If Jove ever will grant that deeds meet retribution, then shall ye perish unrevenged within the house."

Thus spoke Telemachus; but far-seeing Jove sent thither⁵

¹ i.e. for its loss.

² Eustathius observes, *εἰσὶ γὰρ μητέρες, αἱ τίκτουσι μὲν, οὐκ ἐκτρέφουσι δέ, ἀλλ' ὡς εἰπεῖν ἐκτιθέασαι ταῖς τρεφνοῖς.*

³ It was a law, that when a man sent a woman away from his house, he was to pay a fine to her father and relations. Scholiast. Nitzsch and Loewe, however, understand "*aliqua injuriæ Icariorum illarum expiatio*," which seems more simple than to restrict *ἀπορίνειν* to the mere notion of paying a fine.

⁴ i.e. Icarius. See Loewe.

⁵ "*πρότεκε, non tam præmisit, quam illuc misit.*" Loewe.

for him two eagles to fly from aloft from the top of a mountain. They twain for some time flew with the gales of the wind, near one another, stretching out their wings; but when they came to the middle of the noisy assembly, there turning round they shook their dense pinions, and looked over the heads of all, and portended¹ destruction: for tearing their cheeks and their necks around with their talons, they rushed on the right hand through their² houses and city. But they were astonished at the birds, when they beheld them with their eyes, and considered in their mind what things were about to be brought to pass. And the old hero Halitherses, the son of Mastor, addressed them, for he alone excelled those of his age in knowing [the omens of] birds and telling things fated; who being kindly disposed, harangued and addressed them [thus]:

"Hear now from me, Ithacans, what I shall say; and I shall speak these things especially setting them forth to the suitors; for a great calamity hangs over them. For Ulysses will not be long away from his friends, but being already some where near at hand, is planning slaughter and death to all these present: and there will be evil upon many of us also, who inhabit Ithaca well situated towards the west.³ But let us first consider well, how we may check them,⁴ and let them cease; for this will soon⁵ be better for them. For I do not prophesy being unskilled, but well understanding. For I say that all the things have been ful-

¹ See Buttm. Lexil. p. 445.

² i.e. those of the Ithacans. But we find "*domos avium*," in Lucret. i. 19.

³ But Buttmann, Lexil. p. 223, follows Eustathius, deriving *ἰωείκης* from *εἶ* and *ἱή*, with *δ* inserted, = *apricus*, "sunny."

⁴ i.e. the suitors. Others wrongly refer *καταπαύομεν* to *κακόν*.

⁵ But *ἄρα* refers to *παύεσθαι* = *statim enim quiescere* ipsis utilis est. Loewe.

filled unto him, as I foretold him, when the Argives embarked for Troy,¹ and crafty Ulysses went with them. I said that he, having suffered many ills, and having lost all his companions, would come home unrecognised by all, in the twentieth year. All these things then are now being brought to pass."

But him Eurymachus, son of Polybus, in turn addressed: "O old man, come now, go home and prophesy to thy children, lest by chance they should suffer some evil hereafter: but I am a much better one than you to prophesy in these things. Many birds indeed fly about under the beams of the sun, nor are all ominous; but Ulysses has perished afar off; as would that thou also hadst perished with him: thou wouldst not have talked so much, uttering oracles, nor wouldst thou have thus excited the enraged Telemachus, expecting a present for thy family, if he should give thee any. But I declare to thee, and this shall be performed: If thou, who art acquainted with many and ancient things, shalt excite a younger man to be angry, deceiving him with thy words, to him first it will be more unpleasant, [and thou wilt not be able to effect at all on account of those things:²] but we will impose a fine upon thee, old man, which thou wilt be indignant in thy mind at paying; and there will be bitter grief for thee. But I myself will above all suggest to Telemachus [thus]. Let him command his mother to return to her father's; but they³ will make a marriage for her, and will prepare a very large dowry, such as ought to accompany a beloved daughter. For I do not think that the sons of the Grecians will rest from their troublesome suit before [this]; since we fear no one at all, not even Telemachus,

¹ Cf. Od. A. 210, sq.

² A suspected verse.

³ i.e. οἱ ἀμφὶ τὸν πατέρα. Cf. vs. 53, with Loewe's note. It is a mistake to refer it to the suitors.

although he is a man of many words. Nor do we regard the oracle, which thou, old man, speakest in vain, and thou art still more hated. But his property will be again evilly consumed, nor will it ever [again] be equal [to what it was],¹ as long as she puts off the Grecians with respect to her marriage: but we, waiting all our days, contend on account of her excellence, nor do we go after others, whom it is proper for each to marry."

But him did the prudent Telemachus answer in turn: "Eurymachus, and others, as many as [are] illustrious suitors, I no longer beseech of you, nor speak these things: for now the gods and all the Grecians know them. But come, give me a swift ship and twenty companions, who may make way² with me to different³ places. For I am going to Sparta and to sandy Pylos, to make inquiries of the return of my long-absent father, if any one of mortals could tell me, or I may hear some report from Jove,⁴ which especially brings notice to men. If I should hear of the life and return of my father, then, although afflicted, I would still endure for a year. But if I should hear that he is dead and no longer existing; then indeed, returning to my dear paternal land, I will build⁵ a sepulchre for him, and will per-

¹ i.e. we will go on plundering it. See Loewe's note.

² See Buttmann Lexil. p. 492, where Fislake compares the German "*einen weg machen*," "to make a way," and the French, "*il fait une partie du chemin*."

³ Literally, "here and there."

⁴ See the note on i. 282, where the same expression occurs.

⁵ More literally, "pile, heap up," as the tombs were built like mounds or barrows. Cf. II. xxiii. 256; xiv. 114; Od. iii. 258. Compare *τάμβον ἔχθες* in *Æsch. Choeph.* 4. "*aggeritur tamulo tellus*," Virg. *Æn.* iii. 62. See also my note on Eurip. *Alcest.* vol. i. p. 240, ed. Bohn. *χρῶ* seems, however, primarily to indicate the scattering of earth upon a corpse, to prevent pollution, and as the first part of funeral rites. Hor. *Od.* i. 28; Virg. *Æn.* vi. 365.

form very many funeral rites, whatever are fit; and I will bestow my mother on a husband."

Thus having spoken, he sat down; but Mentor rose up to them, who was the companion of illustrious Ulysses, and when he went in the ships, he committed to him all his family, that the old man should be obeyed, and should keep all things safe, who being well disposed harangued and addressed them:

"Hear now from me, Ithacans, what I shall say. Let not any sceptre-wielding king be any more provident, gentle, and mild, nor let him consider holy deeds in his mind, but let him always be severe and do unjust¹ things; since not one of the people, over whom he reigned, remembers the divine Ulysses, and that he was mild as a father.² But I indeed by no means envy the proud suitors doing violent deeds, by the evil devices of their mind; for risking their own lives,³ they are violently consuming the house of Ulysses, who they say will no longer return. But now I am indignant at the rest of the people: how ye all sit silent;⁴ but not at all rebuking with words, do ye restrain the suitors who are few, whilst ye are many."

But him Leiocritus, son of Evenor, answered: "Thou baleful Mentor, foolish in thy mind, what hast thou said, inciting [the people] to restrain us? but it is a difficult thing for even those who are more in number to fight about a feast.⁵ For although Ithacan Ulysses himself, approach-

¹ Sacrilegious, according to the Scholiast, *αἰσχρολογία* being put for *αἰσέσυχλα*, i.e. τοῦ καθήκοντος σεπλημένα. Loewe.

² Cf. vs. 47.

³ "Caput objectare periculis." Virg.

⁴ *ἄνω* is doubtless wrong, and we must restore the adverbial form *ἄνω*, = *ἀκίω*, "in silence." See Buttm. Lexil. p. 109, sq.

⁵ This passage is very difficult to understand. I have followed Loewe, who has taken the interpretation of Eustathius: "difficile autem et grave erit Ithacensibus, quamvis sint

ing, should be eager in his mind to drive out of the palace the illustrious suitors [who are] feasting in his house, even his wife would not rejoice at his coming,¹ although very much desiring it; for he would there draw on his own cruel fate, if he should fight with those who are more in number: but thou hast not spoken rightly.² But come, ye people, disperse each to his employments; but for him, let Mentor and Halitherses make ready his journey, they who are his companions, friends of his father from the beginning. But I ween, sitting for a long time, he will hear messages in Ithaca, and he will never perform this journey."

Thus he spoke, and he dissolved the assembly quickly.³ They then were dispersed each to their own homes; but the suitors went to the house of godlike Ulysses. But Telemachus going at a distance on the shore of the sea, having washed his hands in the hoary wave, prayed to Minerva:

"Hear me, thou deity who didst yesterday come to my house, and didst command me to go in a ship over the shadowy sea to inquire concerning the return of my long-absent father; but the Grecians waste all these things, and especially the suitors, who are wickedly haughty."

Thus he spoke praying; but Minerva came near to him, likened unto Mentor both in person and voice, and addressing him spoke winged words.

"Telemachus, thou wilt not be hereafter a coward or fool-

numero majores, nobiscum (i.e. procis) contendere de convivio nunc finiendo."

¹ Because she would soon lose him again, ἔμα γὰρ ἰδοῦσα στερήσεται. Eustathius.

² κατὰ μοῖραν is used in the same manner as κατ' αἶσαν = ὁρῶς, κατὰ λόγον.

³ Nearly equivalent to αἰψηρῶς. Cf. Il. iv. 182. τότε μοι χάνει εὐρεία χθών. Virg. Æn. iv. 24, "tellus optem prius ima dehiscat." Loewe.

ish ; if indeed the excellent disposition of thy father has been instilled into thee, such as he was to perform a deed and a word, thy journey soon will not be in vain or unfinished ; but if thou art not the son of him and Penelope, I do not expect that thou wilt perform what thou art eagerly bent upon. For few sons are like their father ; more are worse ; but few are better than their father. But since thou wilt not hereafter be a coward or foolish, nor has the understanding of Ulysses altogether left thee, there is some hope for thee that thou wilt perform these works. Wherefore disregard now the counsel and the mind of the foolish suitors, since they are not prudent or just : nor do they anticipate the death and gloomy fate, which is now nigh to them, for all to perish in one day. But the journey for which thou art anxious will not be long put off. For I, thy father's friend, am such to thee, who¹ will make ready for thee a swiftship, and will myself follow. But do thou go to the house, and associate with the suitors, and get ready provisions, and fit every thing in vessels, wine in casks, and meal, the marrow of men, in thick skins. But I will immediately collect voluntary companions through the people : for there are many ships in sea-girt Ithaca, both new and old. Of these I will examine which is the best ; and having quickly prepared it we will launch it on the wide sea."

Thus spoke Minerva, the daughter of Jove, nor did Telemachus delay a long time, when he heard the voice of the goddess. But he hastened to his house, sorrowing in his heart ; and he found the haughty suitors in the palace skinning goats, and roasting fattened swine² in the hall. But

¹ Observe that Minerva uses the masculine pronoun and adjective, in reference to the form under which she accompanied Ulysses.

² σιαλός, ὁ σιτεντός χοῖρος, παρὰ τὸ σιτεῖσθαι ἄλις. Eustath.

Antinous laughing went to meet Telemachus, and took hold of his hand, and spoke and called him by name :

"Telemachus, thou lofty speaker, intolerable in spirit, let not any other evil deed or word be a care to thee in thy breast, but eat and drink for my sake¹ as before. But the Grecians will thoroughly get ready all these things, a ship and chosen rowers, that thou mayest more quickly arrive at divine Pylos, in quest of thine illustrious sire."

But him prudent Telemachus answered in turn : "Antinous, it is not possible for me to feast in quiet² and to rejoice peaceably amongst you arrogant³ ones. It is not enough that hitherto ye suitors have clipped my many and excellent possessions, whilst I was still an infant? But now when I am grown up, and hearing the discourse of others understand it, ay, and⁴ my mind increases within me, I will make the experiment, that I may send the evil Fates upon you, either going to Pylos, or here in this people. I will go indeed—nor will the voyage which I mention be vain—as a merchant ; for I am not master⁵ of a ship nor of rowers ; since he has seemed to you to be better."

¹ μοι is not exactly the dativus commodi, but is a polite friendly form of expressing a wish. Loewe compares the German "iss und Kiuk mir."

² ἀσέβητα is rightly received by Loewe for δίκοντα. Cf. xiv. 195.

³ There is no authority for translating ἐπεφθιάγασσι "perfidious," as one of the most inaccurate of former translators seems to have supposed. The term implies "excessive," and hence, "proud, haughty." See Buttm. Lexil. p. 513.

⁴ Καὶ δὲ appears here to increase the emphasis. For the sense Loewe, after the Schol., compares Herod. iii. 134. ἀξέμεμπτον τῷ σώματι συναρζάνονται καὶ αἱ φρένες.

⁵ But γίγνομαι rather means, "I shall not be possessed of a ship &c., at your hands," because he depended upon Minerva. See Loewe. ἀνέβολος = ἐπιτυχής, from βάλλω in the sense of ρεγχάνω. Moreover, Telemachus alludes to the poverty they had brought upon him.

He spoke, and readily withdrew his hand from the hand of Antinous; but the suitors were at a banquet in the house. And they abused and reproached [him] in words. And thus some one of the haughty youths spoke:

"Telemachus in truth meditates slaughter for us. He will either bring some allies from sandy Pylos, or even¹ from Sparta; since indeed he is exceedingly anxious: or he wishes to go to the rich land Ephyre, that he may bring from thence deadly poisons, and may throw them in a cup and destroy us all."

And then another one of the haughty youths said: "But who knows whether he himself going in a hollow ship may perish far away from his friends, wandering as Ulysses? So indeed he would still more increase our labor; for we should divide² all his possessions, and moreover give his house to his mother to possess, and whoever should marry her."

Thus they spoke; but he went down to the spacious lofty-roofed store-room of his father, where, heaped up, lay gold and brass, and garments in chests, and plenty of sweet-smelling oil. And there stood casks of old sweet wine, containing pure, divine drink, fitted in order against the wall; if at any time Ulysses should return home, although having toiled through many griefs. But upon it there were shut doors closely fitted, double; and within there was night and day a female housekeeper,³ who watched every thing through the long experience of her mind, Euryclea, the daughter of

¹ On the position of the pronoun *ὅς* cf. Hor. Od. i. 9,—"*nec dulces amores sperne puer neque tu choreas.*"

² He ironically calls the task of dividing the property of Telemachus, a labor. Loewe.

³ *γυνή τράπεζη* is a common pleonasm, literally, "a woman, a housekeeper."

Ops son of Pisenor. Having called her to the store-room, Telemachus then addressed her :

“Nurse, come draw me some sweet wine in the casks, which is the more luscious¹ after that, which you are preserving, in expectation of him, the unfortunate ; if from any where noble Ulysses should come, having escaped death and the Fates. But fill twelve, and fit all with stoppers ; and pour meal for me into well-sewn skins ; and let there be twenty measures of ground meal. But do thou only know it. And let all these things be collected ; for I shall take them in the evening, when my mother is gone to her upper chamber, and is thinking of bed. For I am going to Sparta and sandy Pylos, to inquire concerning the return of my dear father, if I can any where hear of him.”

Thus he spoke ; but his dear nurse Euryclea wailed, and mourning she spoke winged words :

“Why, my dear child, is this thought in thy mind ? whither dost thou wish to go over much land, being alone beloved ? but he, Jove-sprung Ulysses, has perished far away from his country, amongst an unknown people. But they,² as soon as thou art gone, will hereafter devise evil things, how thou mayest perish by deceit, and they themselves may divide all these things. But do thou remain here, sitting amongst thine own : nor is it at all fit that thou shouldst suffer harm, or wander over the unfruitful sea.”

To her prudent Telemachus [thus] spoke in turn : “Be of good cheer, nurse, since this counsel is by no means without God :³ but swear that thou wilt not tell these things to

¹ *i.e.* more luscious than the rest, but inferior to that. See Loewe.

² *i.e.* the suitors.

³ *i.e.* “sine numine Divum,” as Virgil expresses it, *Æn.* ii. 777.

my mother, before the eleventh or twelfth day shall arrive or she herself should inquire, and hear that I am gone ; ~~that~~ she may not hurt her beauteous form [by] weeping."

Thus he spoke ; but the old woman swore a great oath by the gods. But when she had sworn and concluded the oath, she straightway drew wine for him in the casks, and poured meal into the well-sewn skins. But Telemachus, going into the house, associated with the suitors.¹

Then again the blue-eyed goddess Minerva thought upon other things ; and likened unto Telemachus she went every where through the city, and then standing near each man spoke the word ; and bade them in the evening be assembled at the swift ship. She then begged a swift ship of Noemon the glorious son of Phronius ; and he willingly promised it to her.

And the sun set, and all the ways were overshadowed ; and then she drew down the swift ship to the sea, and placed all the tackle in it, which well-benched ships carry. And she stood at the extremity of the port ; and her excellent companions were collected together around her ; and the goddess incited each.

Then the blue-eyed goddess Minerva thought of other things, and hastened to the dwelling of godlike Ulysses : there she shed sweet sleep over the suitors, and caused them to wander while drinking ; and cast the cups out of their hands.² And they³ hastened through the city to sleep ; nor did they sit any longer, when sleep fell upon their eye-lids. But blue-eyed Minerva addressed Telemachus, having called him forth out of the well-inhabited

¹ As we should say in English, "joined their company."

² i.e. caused them to drop from their tired hands.

³ i.e. the guests who were on a visit to the suitors. Eustathius.

palace, likened unto Mentor both in her person and her voice.

“Telemachus, already are thy well-greaved companions sitting at their oars, awaiting your approach. Now let us go, nor delay the voyage any longer.”

Thus having spoken, Pallas Minerva quickly led the way; but he straightway followed the steps of the goddess. And when they came to the ship and to the sea, then they found their long-haired companions on the shore; and the sacred might of Telemachus¹ addressed them: “Hither, my friends, let us bring provisions; for all things are now collected in the dwelling; and my mother knows it not at all; nor do the other female servants, but one only has heard the matter.”

Thus having spoken he led the way; and they followed with him. And bringing all the things, they placed them on the well-benched ship, as the dear son of Ulysses gave orders. Telemachus then embarked in the ship, and Minerva led and sat down in the stern, and near her sat Telemachus. And they loosed the hawsers; and themselves embarking, sat on the benches. But to them blue-eyed Minerva sent a favorable gale,² a brisk zephyr whistling over the dark sea. But Telemachus exhorting his companions ordered them to fit their tackle; and they hearkened to him exhorting them, and raising up the fir-mast placed it within the hollow mast-hole; and bound it with the fore-

¹ These circumlocutions are very common in Homer, and, as they are always used to express personal might and prowess, it much detracts from the simple grandeur of heroic language to render them merely by the English adjective.

² Loewe, however, derives *ἔκμηνον* from *ἔκμας* = *ἔγρον ποτῶν*. He observes however that it is rather to be regarded as a general epithet of Zephyr, than as implying rain on the present occasion.

cables, and drew the white sails with well-twisted thongs. And the wind swelled the middle of the sail; and the purple wave roared loudly around the keel, as the ship made its way: and it ran through the waves passing on its way; having then bound the tackle through the swift black ship, they set crowned cups of wine; and made libations to the immortal eternal gods, but most of all to the blue-eyed daughter of Jove. Then it passed along the way through the whole night and in the morning.

BOOK III.

ARGUMENT.

On reaching Pylos with Minerva, Telemachus finds the Pylians sacrificing bulls to Neptune. At the conclusion of the ceremony, Telemachus states the object of his voyage, and Nestor in reply relates what had happened to himself, and the circumstances of their sailing from Troy; but having no tidings of Ulysses, he advises him to go to Menelaus. Minerva departs, having discovered who she is; upon which Nestor offers sacrifice to her; and then sends Telemachus with his son Pisistratus in a chariot to Sparta. They arrive at Phœæ in the evening, and are entertained by Diocles.

BUT the sun, having left the very beauteous sea,¹ rose upwards into the brazen heaven,² that it might shine to the immortals and to mortal men over the bounteous earth.

¹ On λίμνη put for θάλασσα or 'Ωκεανός, see Loewe. Cf. Hesych. s. v. λίμνη and ποταμός, with Alberti's note, t. ii. p. 481. Strabo, v. p. 225, uses the compound λιμνοθάλαττα.

² It was the old opinion that the heaven was solid, and framed of brass. Cf. Pind. Nem. vi. 5, ὁ δὲ χάλκεος ἀσφαλὶς αἰὶ ἰδὼς μένει οὐρανός (hence perhaps the brazen shoulders attributed to Atlas in Eur. Ion, i.). The phrase seems merely equivalent to στερεός.

And they came to Pylos, the well-built citadel of Neleus : now they¹ were offering sacrifices on the shore of the sea, all-black bulls to the azure-haired Shaker of the earth.² There were nine seats and five hundred sat in each, and they allotted nine bulls to each. Then they tasted³ the entrails, and burnt the thighs for the god. But they came ashore straight, and having lifted up the sails of the equal⁴ ship furled [them], and moored it ; and they themselves disembarked. Telemachus then disembarked from the ship : but Minerva led the way : the blue-eyed goddess Minerva first addressed him :

“Telemachus, no longer hast thou need of modesty, not even a little ; for on that account hast thou sailed over the sea, that thou mayest inquire about thy father, where the earth conceals him, and what fate he has drawn on himself. But come now, go straight to horse-taming Nestor ; let us see⁵ what counsel he has concealed in his breast. But beseech him to tell thee what is true : but he will not seek a falsehood ; for he is very prudent.”

Prudent Telemachus then addressed her in turn : “Mentor, how shall I approach, how shall I salute him ? I am not at all experienced in prudent discourse ; besides there is diffidence⁶ for a young man to question an older.”

But him the blue-eyed goddess Minerva again addressed :

¹ The Pylians.

² i.e. Neptune. Cf. Virg. *Æn.* iii. 119, whose verses have been compared with the present by Gellius, xiii. 25. Macrob. *Sat.* iii. 4.

³ *πάσσομαι* in the active form signifies *to sprinkle*, in the middle, *to eat or taste*.

⁴ Carrying equal weight on both sides.

⁵ *Εἶδομεν* is put for the infinitive.

⁶ *αἰδώς* is rendered by Loewe, “*sensus pudoris*.” Translate more freely, “there is a sense of diffidence in a young man addressing an elder.”

"Telemachus, thou wilt thyself perceive some things in thine own mind, and the deity¹ will suggest others: for I do not think that thou wast born or nourished against the will of the gods."

Thus having spoken, Pallas Minerva quickly led the way. And he went immediately after the steps of the deity; and they came to the assembly and seats of the Pylians. There sat Nestor with his sons; and around were his companions preparing the feast, roasting flesh, and fixing other things on spits. They then, when they saw the strangers, all came together, and in salutation took them by the hand, and bade them sit down. Pisistratus, son of Nestor, first coming near, took the hand of both, and placed them near the banquet, on soft fleeces, on the sand of the sea, near his brother Thrasymedes and his father. And then he gave them parts of the entrails, and poured wine into a golden cup; and stretching out the right hand,² called upon Pallas Minerva, the daughter of Ægis-bearing Jove:

"Pray now, O stranger, to king Neptune; for at his feast have ye met coming here. But when ye have made libations and have prayed, as is the custom,³ then to him also give the cup of sweet wine to make a libation; since I think that he also prays to the immortals; for all men have need of the gods: but he is younger [than thou], and of equal

¹ Whatever Maximus Tyrius, Diss. xxvi., may say, we must remember that *δαίμων* only came to mean a guardian spirit in the writings found after the time of Homer. See Rudolf on Ocellus Lucan. iii. § 3, who has carefully discussed the subject, observing "*antiquissimis temporibus δαίμων nihil aliud erat, quam Deus.*"

² The form of drinking a toast. Athenæus i. II. *ἰδὲ δαίμονα, ποτίζοντες ἑαυτοῖς ταῖς δεξιῇαις*. On the reduplicated form *δαδωνόμενος* see Thiersch Gk. Gr. p. 495, Sandford's translation.

³ See Loewe.

age with myself :¹ therefore I will give the golden cup first to thee."

Thus having spoken, he placed the cup of sweet wine in her hands; and Minerva was pleased on account of the prudent just man, because he gave the golden cup to her first. And she straightway prayed much to king Neptune.

"Hear, thou earth-containing Neptune, nor envy us beseeching thee to accomplish these works. To Nestor first and to his sons give glory; but afterwards to others grant a grateful recompence, to all the Pylians, for their illustrious hecatomb: and grant besides that Telemachus and I may return, having performed [the things] on account of which we came hither with a swift black ship."

Thus then she prayed; and she herself accomplished all things, but she gave the beautiful round cup² to Telemachus. In the same manner prayed the dear son of Ulysses. And when they had roasted the upper³ flesh and had taken it off, having distributed the shares, they made a glorious feast. But when they had removed the desire of drinking and eating, to them the Gerenian knight Nestor began discourse:

"Now then it is more proper to ask and inquire of the strangers, who they are, since they are satisfied with food. O strangers, who are ye? from whence do ye sail over the moist ways?⁴ Do ye wander on account of some business or

¹ Literally, there is equal age to him with myself.

² But *ἀμφικύπελλον* (which is an adjective, always being found joined with another word) rather means a vessel which has a *κύπελλον*, or cup, at both ends. See Buttm. Lexil. p. 93, sq. A similar vessel is used to measure a penny or halfpenny-worth of hazel nuts in the streets of London.

³ So called in opposition to the *viscera*.

⁴ It must be remembered that piracy was not esteemed dishonorable in the heroic ages. See Thucyd. i. 5. The same feeling prevailed among the Lacedæmonians and the ancient Germans, (cf. Davis on Cæs. B. G. vi. 23,) the Danes (Steph. on

at random, as pirates over the sea? who wander exposing their lives, bearing ills to strangers?"

Prudent Telemachus in turn answered him, taking confidence; for Minerva herself had infused confidence into his mind, that he might inquire of him concerning his absent father, [and that he might obtain great glory amongst men.]¹

"O Nestor, son of Neleus, great glory of the Grecians, thou askest from whence we are; and I will tell thee. We have come from Ithaca, [situate] under Neïus, and this is a private, not a public business, which I mention. I come [to inquire] after the wide renown of my father, if I should any where hear of him, godlike, patient Ulysses: whom they say, some time ago, fighting together with thee, sacked the city of the Trojans. For all the others, as many as made war with the Trojans, we have heard of, [as to] where each perished in sad destruction: but his death the son of Saturn has made unheard of. For no one can tell clearly where he has perished: whether he has been subdued on the continent by hostile men, or whether in the sea amongst the waves of Amphitrite.² Wherefore I now come to [beseech thee by] thy knees, if thou art willing to tell of his mournful death, if thou hast any where beheld it with thine eyes, or hast heard the tale of any one else wandering: for his mother brought him forth exceedingly calamitous. Nor by any means reverencing me soothe me, nor pitying me, but tell me plainly, as thou hast happened to witness it;³ I beseech thee, if ever my father, the good Ulysses, has performed any word or deed for thee, having promised it,

Saxo Grammat. ii. p. 69). Compare Mallet's *Northern Antiquities*, ix. p. 173, sqq. ed. Bohn.

¹ A doubtful verse.

² The wife of Neptune, here put for the sea.

³ Literally, "as you have met the sight [of it]."

amongst the people of the Trojans, where you Greeks suffered ills, be mindful of these things now, and tell me truly."

But to him the Gerenian knight Nestor made answer: "O friend, since thou hast put me in mind of the toil, which we sons of the Grecians, irresistible in might, suffered amongst that people, both whatever things [we endured] with ships wandering over the darkling sea after booty, wheresoever Achilles led us, and whatever, when we fought about the great city of king Priam, where afterwards were slain as many as were the bravest: there lies warlike Ajax, and there Achilles, and there Patroclus, a counsellor equal to the gods, and there my dear son, both brave and blameless, Antilochus, exceeding swift in running, and a warrior: and many other evils besides these we suffered. Who, indeed, of mortal men could relate them all? Not even if waiting five or even six years, thou shouldst inquire what ills the divine Grecians suffered there. Sooner indeed wouldst thou sorrowing arrive at thy paternal land; for nine years we planned¹ evil things, attacking them around with all kinds of stratagems; and the son of Saturn with difficulty brought them to an end. There no one wished to be equal in counsel to him, since divine Ulysses, thy sire, surpassed very much in all kinds of deceit; if in truth thou art his son; astonishment possesses me as I behold thee; for indeed thy discourse is like, nor would you say that a younger man speaks so like. Whilst, then, I and divine Ulysses were there, we never spoke at variance in the assembly or in the council, but having one mind, we considered in our thoughts and prudent reflection, by what means the best possible things might be done by the Grecians. But when we had thoroughly destroyed the lofty city of Priam, and had gone

¹ Literally, "sewed." Cf. xv. 379, 423.

away in the ships, and the deity had dispersed the Grecians; then indeed Jove devised in his mind a sad return for the Greeks; for they were by no means all prudent or just; wherefore many of them drew on themselves an evil fate, from the pernicious wrath of the blue-eyed goddess, born of a mighty sire, who set contention between both the sons of Atreus. But they having called all the Grecians to an assembly in vain, but not according to what was right, at the setting sun; (for the sons of the Grecians came heavy with wine), related the cause, on account of which they assembled the people. There Menelaus commanded all the Grecians to be mindful of a return over the wide back of the sea. But it was not altogether pleasing to Agamemnon; for he wished to detain the people, and to offer sacred hecatombs, that he might appease the dreadful wrath of Minerva, foolish man, nor knew he at all that he would not persuade her; for the intention of the gods who exist for ever is not soon turned. Thus they stood answering one another with bitter words; but the well-greaved Greeks leaped up with vast clamor; for the counsel pleased them in a divided manner. During the night we rested, meditating in our mind pernicious things to one another; for Jove was preparing further bane of evil. But in the morning we drew our ships into the boundless sea, and stowed our goods in them, and our deep-bosomed women: but half the people were detained, remaining there with Agamemnon, the son of Atreus, the shepherd of the people; but half of us having embarked weighed anchor. And these sailed very quickly; for a god smoothed the whale-like¹ sea. And arriving at Tenedos we offered

¹ Literally, "spread," "strewed out." Cf. Apoll. Rhod. i. 1154, *ἐσθόρπεν δῖνας*. Theocrit. i. 57, *στορπεύοντι τὰ κύματα τὰν τε θάλασσαν*. Quint. Calab. vi. 102, *εὐρέα πόντον ὑποστορέσει γαλήνη*. Cf. Virg. Ecl. ix. 57. Æn. v. 821.

² The epithet *μεγαλήτεα* merely denotes magnitude.

sacrifices to the gods, longing for home;¹ but Jupiter did not yet design our return, severe, indeed, who excited evil contention again a second time. The others with the prudent crafty king Ulysses embarked on the ships, rowed on both sides, having turned back again, gratifying² Agamemnon, the son of Atreus. But I, with the collected ships which followed me, fled, since I knew that the deity meditated evil things. And the warlike son of Tydeus fled, and incited his companions. But auburn-haired Menelaus came late to us, and found us in Lesbos planning a long voyage, whether we should sail about rough Chios, to the island Psyria, keeping it on our left, or below Chios, near windy Mimas.³ We besought the god to show us a sign; and he showed us one, and commanded us to cut the middle of the sea to Eubœa that we might escape away from evil as quickly as possible. But a shrill wind sprang up and blew; and the ships ran very swiftly through the fishy way; and during the night were carried to Geræstus; and we offered many thighs of bulls to Neptune, having measured the mighty sea. It was the fourth day when the companions of horse-subduing Diomedes, the son of Tydeus, stopped their equal ships in Argos: but I kept towards Pylos; nor did the wind ever drop, after the god first sent it forth to blow. Thus I arrived, my dear child, without any knowledge, nor have I learnt any thing of them, who of the Greeks were saved, and who perished. But whatever things I have heard whilst sitting in my palace, as far as is right, thou shalt know, nor will I conceal them from thee. They say that the spear-living⁴ Myrmidons returned well, whom the glorious son of

¹ More literally perhaps, "having a homeward longing."

² Literally, "bearing agreeable things to."

³ A mountain opposite the island Chios, so called from one of the giants.

⁴ *ἑχέμιμνοι*, "quibus fatum et sors in armis est." *Loewe.*

magnanimous Achilles led ; and Philoctetes [returned] well, the famous son of Pæas ; and Idomeneus led all his companions to Crete, who had escaped from the war, and the sea took away no one from him ; but you yourselves, although at a distance, hear of the son of Atreus, both how he came, and how Ægisthus devised sad death for him. But he indeed very miserably paid the forfeit : so good a thing is it that a son of a murdered man should be left, since he avenged himself upon the murderer of his father, crafty Ægisthus, who slew his illustrious sire. And do thou, my friend, for I see that thou art noble and great, be brave, that any one even of posterity may speak well of thee."

But him prudent Telemachus addressed in turn : "O Nestor, son of Neleus, great glory of the Grecians, he did indeed revenge him greatly, and the Greeks will bring to him renown far and wide, and for those who shall be hereafter to learn. Would that the gods would give me so much power to be revenged on the suitors for their troublesome overbearing, who insulting me devise impious things. But the gods have not destined such happiness for my father and me ; and now it is necessary to endure it.

But him the Gerenian knight Nestor then answered : "O friend, since thou hast put me in mind of, and hast spoken these things, they say that many suitors on account of thy mother devise evil things in thy palace, against thy will ; tell me, whether art thou overcome willingly, or do the people hate thee publicly, following the voice¹ of God ? But who knows whether he himself shall some time or other come, and revenge their violence, being alone, or even all the Greeks together ? For if blue-eyed Minerva was so willing to love thee, as she then took exceeding care of glorious

¹ i.e. obeying some oracle, πολλῶν γὰρ μεθίστασαν τοῦ βασιλῆως, αὐτείας ἐπιγινώμενης. Eustath.

Ulysses amongst the people of the Trojans, where we Grecians suffered griefs; (for I have never seen gods so openly loving, as Pallas Minerva openly stood by him;) if she was thus willing to love thee, and would care [for thee] in her mind, then forsooth some one of them would be forgetful of marriage."

But him prudent Telemachus answered in turn: "Old man, I do not at all think that this word will be brought to pass; for thou hast spoken an exceeding great thing; astonishment possesses me; these things would not happen to me if I hoped them, nor if the gods should so be willing."

But him the blue-eyed goddess Minerva in turn addressed: "Telemachus, what word has escaped thy lips? God, if willing, could easily save a man even from a distance. But I should rather wish, having suffered many griefs, to come home and behold the day of my return, than coming to perish at my own hearth, as Agamemnon perished by the stratagem of Ægisthus and his own wife.¹ But indeed not even the gods are able to ward off death, which is common to all,² even from a beloved man; whenever the pernicious Fate of long-slumbering death seizes him."

But her³ prudent Telemachus answered in turn: "Mentor, let us no longer talk of these things although grieving. For him there is no more a sure return, but already the immortals have decreed death and black Fate for him. But now I wish to inquire and ask something else of Nestor; since he above others is acquainted with justice and prudence; for they say that he has thrice ruled over generations of men; so that to me he seems like unto the immor-

¹ But construe ὦλ, ἔπ' Ἄιγ καὶ ἦς ἀλ. δόλοι "et id quidem dolo malo."

² So πῶλεμος ὁμοίως, in which all run equal risk. Od. xviii. 264. Cf. Hor. Od. iv. 7, 23, sqq.

³ i.e. Minerva speaking as Mentor.

tals to behold. O Nestor, son of Neleus, do thou tell me the truth, how did wide-ruling Agamemnon, the son of Atreus, die? Where was Menelaus? What destruction did crafty Ægisthus contrive for him? since he slew one much his better. Was he¹ not in Achæan Argos? or was he wandering some where else amongst men; and did he, having taken courage, slay him?"

Then the Gerenian knight Nestor answered him: "I will indeed then tell thee all things true, my son; for thou thyself dost suspect this, as it in truth happened. If auburn-haired Menelaus, son of Atreus, coming from Troy had found Ægis thus alive in the palace; he would not have poured² upon him when dead the crumbled earth, but certainly dogs and birds would have eaten him lying on the plain far from Argos; nor would any one of the Grecian women have mourned him; for he devised a very heinous³ deed. For we sat there accomplishing many labors; but he at leisure in the recess of horse-pasturing Argos soothed the wife of Agamemnon very much with words; the divine Clytemnestra herself indeed before refused⁴ the disgraceful deed, for she possessed a good understanding: for there was with her a man, a bard, to whom the son of Atreus, when he set out to Troy, gave earnest charge to preserve his wife. But when the Fate of the gods bound her that she should be subdued, then leading the bard to a desert island, he⁵ left him to become a spoil and prey for birds; but he willing led

¹ Menelaus.

² See my note on ii. 222.

³ The word *μέγα* constantly signifies *heinous*, as here. So Pindar, Nemean x. vs. 120,

*μεγα ἔρ-
πον ἐμήσαντ' ὠκίως.* Old Translator.

⁴ Cf. Buttm. Lexil. p. 118.

⁵ i.e. Ægisthus.

her willing¹ to his own home. And he burnt many thighs on the sacred altars of the gods, and suspended many ornaments and tapestry, and gold, after he had accomplished the heinous deed, which he had never expected in his mind. Now we indeed setting out from Troy sailed together, the son of Atreus and myself, having a friendly disposition towards one another : but when we came to sacred Sunium, the promontory of Athens, there Phœbus Apollo,² coming against him with his soft darts, slew the pilot of Menelaus, while holding in his hands the rudder of the ship as it went along, Phrontis, son of Onetor, who surpassed the tribes of men in steering a ship, when tempests pressed upon it. Thus he, although hastening on his voyage, was detained here, that he might bury his companion, and perform the funeral rites. But when he also, going over the dark sea in his hollow ships, came running to the lofty mountain of the Maleans, then far-beholding Jove decreed a hateful journey for him, and poured upon him the blast of the shrill winds, and the mighty swollen waves, equal to mountains ; there having divided the fleet, he made part approach Crete, where the Cydonians dwelt, about the streams of Jardanus. But there is a certain smooth lofty rock in the sea, at the extremity of Gortys, in the shadowy main. There the south wind thrusts the great wave to the dangerous³ promontory to Phœstus ; but a small rock wards off a mighty wave. The ships then came here, and the men with great care avoided death, but the waves broke the ships against the crags ; but the wind and wave bearing five azure-prowed ships, made them approach to Egypt. Thus far he, collecting much property and gold, wandered with his ships to men of a different language. But

¹ Probably imitated by Euripides, *Iph. Aul.* 75, ἐρῶν ἐρῶσαν ὥχουσαν ἀθανάτῃσιν. 'Ελένην.

² Sudden deaths were attributed to the arrows of Apollo.

³ σκαίδν, like the Latin "lævum," *unlucky, fatal.*

in the mean time Ægisthus devised these sad things at home, having slain the son of Atreus ; and the people were subdued under him. For seven years then he reigned over Mycene rich in gold ; but in the eighth year divine Orestes came back from Athens, an evil for him, and slew the murderer of his father, crafty Ægisthus, who slew his illustrious father. He then having slain him gave a funeral banquet¹ to the Argives for his hateful mother and unwarlike Ægisthus :² but on the same day Menelaus strenuous in battle came to him, bringing many possessions, whatever his ships carried as their burden.

“ And do not thou, my friend, wander long at a distance from home, leaving thy possessions and men so overbearing in thine house ; lest they should consume all, dividing your possessions, and you should have come a vain journey. But I advise and exhort thee to go to Menelaus ; for he has lately come from elsewhere, from those people ; from whence that man could not hope in his mind to come, whomsoever first the storms had driven out of his course³ to so vast a sea ; from whence not even birds can come in the same year, since it is vast and terrible. But go now with thy ship and thy companions ; or, if thou dost prefer it on land, there is a chariot and horses ready for thee, and my sons are ready, who will be thy conductors to divine Lacedæmon, where auburn-haired Menelaus dwells. And beseech him, that he may tell thee true : but he will not speak a falsehood ; for he is very prudent.”

¹ τάφος, περίδαιπνον ἐπὶ τῇ τῶν οἰχομένων τιμῇ, Hesychius. Cf. Il. ψ. 29. Hesiod, ἐργ. 735. The Latins called it “silicernium.”

² The question whether Homer was acquainted with the legend of Orestes' persecution by the Erinnyes has been discussed by Muller, Eumenid. § 87, p. 204, note.

³ This is the full sense of ἀποσφάλλωσιν, understanding ὁδοῦ. See Loewe.

Thus he spoke : but the sun set, and darkness came on ; and the blue-eyed goddess Minerva addressed them :

“Old man, of a truth thou hast spoken these things rightly ; but come, cut¹ indeed the tongues, and mix the wine, that having made libations to Neptune and the other immortals, we may think of our bed ; for [this is] the hour for it. For now the light is gone under the gloom ; nor is it right to sit long at a feast of the gods, but to return.”

The daughter of Jove spoke, and they heard her addressing [them]. And the heralds poured water upon their hands, and the youths crowned the bowls of wine ; and they distributed to all, beginning with the cups ; and they threw the tongues in the fire, and standing up poured out a libation. But when they had made a libation, and had drunk as much as their mind wished, then indeed Minerva and god-like Telemachus both desired to go to their hollow ship ; but Nestor hindred them, chiding them with words :

“May Jove hinder this, and the other immortal gods,² that ye should go from me to your swift ship, as from one who is altogether without a garment, or poor, who has neither cloaks or many blankets in his house, nor wherein for himself or his guests to sleep softly. But I indeed have cloaks and beautiful blankets. The dear son of this man Ulysses shall by no means lie down on the deck of a ship, whilst I am alive ; but afterwards may my sons be left in my palace to entertain the guests, whoever may come to my house.”

The blue-eyed goddess Minerva addressed him in turn :

¹ It was customary at a feast, to cut off the tongues of the sacrifices and burn them, when it was time to retire to bed ; meaning that conversation should cease ; and that the company should now go to rest. See the Scholiast.

² On this formula, Ζεὺς καὶ θεοὶ ἄλλοι, see my note on *Æsch. Prom.* p. 3, n. 3, ed. Bohn.

"Thou hast spoken these things well, O dear old man ; but it is fit for thee to persuade Telemachus, since thus it is much better. But he will now follow in company with you, that he may sleep in your palace ; but I am going to my black ship, that I may cheer on my companions, and order every thing ; for I alone boast myself to be older amongst them, but the others younger men follow on account of friendship, all of an equal age with high-minded Telemachus. There I may now rest in the hollow, black ship ; but at dawn I am going to the magnanimous Cauconians, where a debt is owed me, not by any means recent, or little ; but do you, since he has come to thy house, send him, with a chariot and your son : and give him horses, which are the fleetest to run, and most excellent in strength."

Having thus spoken, blue-eyed Minerva departed likened unto an eagle ; and astonishment seized all who beheld ; and the old man wondered, when he saw her with his eyes ; and he laid hold of the hand of Telemachus, and spoke and said :

"O friend, I do not expect that thou wilt be a coward and unwarlike, since the gods thus accompany thee, who art young, as thy conductors. For this was no one else of those who possess the Olympian houses, than the daughter of Jove, most glorious Minerva,¹ who honored also your excellent sire amongst the Grecians. But, O queen, be propitious and grant me good renown, for myself, and my children, and my venerable wife ; but to thee I will sacrifice a cow of one year old, of a wide forehead, untamed, which man has not yet led under the yoke. Her I will sacrifice to thee, having poured gold round her horns."

Thus he spoke praying : but Pallas Minerva heard him.

¹ *Τριτογένεια* is an epithet of Minerva, most probably derived from the old Bæotian word *τρίω* = caput, referring to the story of Minerva being sprung from the head of Jove.

But the Gerenian knight Nestor led them, his sons, and his sons-in-law to his beautiful palace. And when they came to the all-illustrious palace of the king, they sat in order on the couches and the thrones. And the old man mixed for them as they came a bowl of sweet wine, which the house-keeper opened in the eleventh year, and loosed the fastenings.¹ Of this the old man mixed a bowl, and pouring forth a libation prayed much to Minerva, daughter of Ægis-bearing Jupiter.

But when they had made libations, and drank as much as their mind desired, some of them went to sleep, each to their own home ; but the Gerenian knight Nestor made Telemachus, the dear son of divine Ulysses, sleep there in wrought² beds under the echoing portico : and near him Pisistratus, skilled in the spear, chieftain of men, who of his sons was still unmarried in his palace : but himself again slept in the recess of his lofty house : and for him his wife the queen prepared a couch and bed.

But when the mother of dawn, rosy-fingered morning, appeared, the Gerenian knight Nestor arose from his bed. And coming out he sat down on the polished stones which were before his lofty gates, white, shining with oil, on which Neleus before used to sit, a counsellor equal to the gods. But he, already subdued by fate, had gone to Hades. But Gerenian Nestor, the guardian of the Grecians, then sat there, holding his sceptre ; and around him his sons were assembled together, coming from their chambers, Ecuephron, and Stratius, and Perseus, and Aretus, and godlike Thrasy-medes ; and after them the sixth, the hero Pisistratus, came ;

¹ Not "stoppers." See Loewe.

² Cf. i. 440, *παρὰ τρητοῖς λεχέεσσιν*. Loewe thinks the simplest way of understanding this usage, is to take *repeiv* as freely used for the *sculpture* or *frame*, so that *τρητόν λέχος* is the same as *κλίνη δινωτή* or *εὐτυκὴς*.

and leading godlike Telemachus they seated him near him. And the Gerenian knight Nestor began an address to them.

"Quickly, my dear children, accomplish my desire: that I may supplicate Minerva first of the gods, who came manifest to me to a solemn feast of the god. But let one go to the plain for a heifer, that a herdsman may come with all haste, and bring a heifer. And let another go to the black ship of magnanimous Telemachus, and bring all his companions, but let him leave two only: and let another command the goldsmith Laerceus to come hither, that he may pour gold about the horns of the heifer. But do the rest of you remain here together, and bid the handmaidens within prepare a glorious feast in the palace, and place seats and wood around, and bring clear water."

Thus he spoke; and they all were busily occupied; a heifer then came from the plain: and the companions of magnanimous Telemachus came from the swift equal ship; and the smith came, having his brazen instruments in his hands, the implements of art, an anvil and hammer, and well-made tongs, with which he worked the gold; and Minerva came to partake of the sacred rites: and the old horseman Nestor gave the gold: but he then, having prepared it, poured it around the horns of the heifer, that the goddess might rejoice on beholding the ornament. But Stratius and divine Echephron led the heifer by the horns: and Aretus came, bringing water from the chamber in a cauldron embossed with flowers; and in the other hand he held cakes in a basket. But Thrasymedes, persevering in the fight, stood near, holding in his hand a sharp axe, to strike the heifer. And Perseus held the vessel for catching the blood;¹ and the old horseman Nestor began with [sprinkling] the water

¹ *ἀμύλον, τῇ τοῦ αἵματος δεκτικὸν ἀγγεῖον.* Eust.

and the cakes : and having offered the first-fruits, he prayed much to Minerva, throwing the hairs of the head in the fire. But when they had prayed and thrown forth the cakes, straightway high-minded Thrasymedes, the son of Nestor, standing near struck the blow ; and the hatchet cut the tendons of the neck, and loosed the strength of the heifer. But they shouted, the daughters and daughters-in-law, and Eurydice, the venerable wife of Nestor, the eldest of the daughters of Clymenus. They then raising it up from the spacious earth held it ; but Pisistratus, chieftain of men, killed it. And when the black blood flowed from it, and life had left its bones, they quickly divided it ; and soon cut off all the thighs, as was right, and covered them with fat, having doubled them ; and put the raw parts upon them : and the old man roasted them on the faggots, and poured glowing wine over them ; and near him the young men held in their hands five-pronged spits. But when the thighs were burnt, and they had tasted the entrails, they both cut up the other parts into bits, and fixed them on spits, and roasted them, holding in their hands the sharp spits. But meanwhile beautiful Polycaste, the youngest daughter of Nestor, the son of Neleus, washed Telemachus. But when she had washed him, and anointed him with rich oil,¹ and had thrown a beautiful vest and garment around him, he went out of the bath like unto the immortals in person : and going near Nestor, the shepherd of the people, he sat down. But when they had roasted the upper parts and had separated them, they sat down and feasted ; and the excellent men arose, pouring wine into the golden cups. But when they had taken away the desire of eating and drinking, the Gerenian knight Nestor began to address them :

¹ Heyne, on Hom. II. x. 577, regards this as an old substantive, *λίψ λιπός*, used for an adjective.

"My sons, come, lead forth, and yoke under the char- beautiful-haired horses for Telemachus, that he may perform his journey."

Thus he spoke: but they quickly heard and obeyed him, and they swiftly yoked the swift horses under the chariot, and the housekeeper placed in it bread and wine, and dainties, such as Jove-nourished kings eat. Telemachus then mounted the very beautiful chariot; and near him Pisistratus, the chieftain of men, son of Nestor, mounted the chariot, and took the reins in his hands, and scourged them that they might go on; and they twain flew not unwilling to the plain, and left the lofty citadel of Pylos. And all the day they shook the yoke holding it on both sides: and the sun set, and all the ways were overshadowed. And they came to Phææ, to the house of Diocles, son of Orsilochus, whom Alpheus begot for his son. There they rested during the night; and he gave them hospitable gifts.

But when the mother of dawn, rosy-fingered morning, appeared, they yoked the horses and mounted the variegated chariots: [and drove out of the vestibule, and the resounding portico.]¹ And he scourged them that they might go on, and they twain flew not unwilling: and they came to the wheat-producing plain; there then they finished their journey; for so quickly the swift horses ran. And the sun set, and all the ways were overshadowed.

¹ A suspected verse.

BOOK IV.

ARGUMENT.

Menelaus entertains Pisistratus and Telemachus; the latter of whom relates the state of matters in Ithaca, and makes inquiries respecting his father. Menelaus then gives him the particulars of the return of the Grecians, as far as he is acquainted with them; and informs Telemachus that he had been acquainted by Proteus, that Ulysses was being detained by Calypso. At Ithaca, in the mean time, the suitors in council determine to lay wait for Telemachus on his return, and put him to death. Minerva comforts Penelope, who was afflicted at her son's absence, by a dream, appearing to her in the form of Iphime, the sister of Penelope.

THEY came to hollow Lacedæmon with its many clefts;¹ and they drove to the house of glorious Menelaus. And they found him making a nuptial feast in his house, of his son and spotless daughter, to many friends.² Her he sent to the son of the warlike Achilles; for in Troy he first promised and agreed that he would bestow her: and the gods brought their marriage to pass. He sent her to go there with horses and chariots, to the illustrious city of the Myrmidons, over whom he reigned: and to his son he brought from Sparta the daughter of Alector, who was born to him in his old age, brave Megapenthes, from a slave: but the gods no more gave an offspring to Helen, after she had first

¹ Cf. Buttmann Lexil. p. 379—383, where he has completely set at rest the old interpretations of this word, which he derives primarily from *χάω, χάσκω*. Loewe has adopted the same view. *Κοῖλη* is applied to Lacedæmon, because it was situated in the valley between Mounts Taygetus and Parthenius.

² His son Megapenthes wedded the daughter of Alector, and his daughter Hermione, Neoptolemus.

brought forth her lovely daughter Hermione, who had the form of golden Venus.

So these neighbors and friends of glorious Menelaus feasted in the lofty-roofed, large house, delighted: and amongst them a divine bard sang, playing on the harp; and two dancers amongst them turned round in the middle, the song having commenced.¹ But they themselves and their horses, the hero Telemachus and the illustrious son of Nestor, stood in the vestibule of the house: but excellent² Eteoneus, the trusty servant of glorious Menelaus, coming forward, saw them; and he hastened through the house to announce them to glorious Menelaus; and standing near him spoke winged words:

“There are some strangers here, O Menelaus, nourished of Jupiter, two men, and they are like unto the race of mighty Jove. But say, whether we shall loose their swift horses, or send them to go to some one else, who may receive them kindly.”

Auburn-haired Menelaus very indignant addressed him: “Formerly indeed thou wast not foolish, O Eteoneus, son of Böetheus, but now, like a child, thou speakest foolish things. We indeed having consumed many hospitable gifts from other men came here; [to see] if Jupiter even hereafter shall allow us to cease from toil;³ but loose the horses of the strangers, and bring them in immediately to be feasted.”

¹ In the old prose translation, the author of which is seldom guilty of losing an opportunity for a blunder, we have an amusing oscillation between *ἐξάρχοντες* and *ἐξάμχοντες*. Had he been aware that the commentary of Eustathius on this passage is simply a quotation from Athenæus, who read *ἐξάρχοντες*, he would have seen that the reading, not the interpretation, was the question.

² On this meaning of *κρείων* see Loewe.

³ I have some doubts about this passage.

Thus he spoke ; and he hastened from the palace, and exhorted his other trusty servants to follow him. But they loosed the horses sweating under the yoke ; and bound them to the horses' manger : and they set oats near them, and mixed white barley with them ; and they tilted the chariot against the shining walls, and led them into the divine house : but they, beholding, marvelled at the house of the Jove-nurtured king. For there was a splendor like as of the sun and the moon, through the lofty-roofed house of glorious Menelaus. But when, beholding with their eyes, they were satisfied, going into the well-polished baths they washed themselves. When therefore the maid-servants had washed them, and anointed them with oil, and had also thrown woollen cloaks and garments around them, they set them on thrones near Menelaus, the son of Atreus. And a handmaid bringing water in a beautiful golden ewer, poured it over a silver cauldron, to wash in : and she spread a polished table near at hand. And the venerable housekeeper brought bread and set it near them, serving up many dainties, gratifying them as well as she could out of the provisions that were at hand. And the waiter lifting up dishes of all kinds of flesh placed them near ; and set near them golden cups. Auburn-haired Menelaus then giving them his right hand addressed them :

"Both taste food and rejoice ; but when ye twain have eaten of supper, we will inquire of you, who of men you are ; for the race of your parents has not perished ; but ye are the race of Jove-nurtured, sceptre-bearing kings ; for bad men would not produce such as ye are."

Thus he spoke, and he set near them the fat back of an ox, taking in his hands the roasted part, which they had placed near him as an honor : and they stretched forth their hands to the viands lying ready before them. But when they

had taken away the desire of drinking and eating, the Telemachus addressed the son of Nestor, holding his head near, that the others might not hear :

“Consider, thou son of Nestor, most pleasing to my mind, the shining of the brass throughout the resounding house, and of gold, and amber, and silver, and ivory. Some such, forsooth, is the hall of the Olympian Jupiter within. How many vast things are here ! astonishment possesses me as I behold them.”

Auburn-haired Menelaus understood him speaking, and addressing them, spoke winged words :

“My sons, no one indeed of mortals would contend with Jove ; for immortal are his houses and possessions ; but any one of mortals would either contend with me in possessions, or not. Certainly, having suffered many things, and having wandered much, I was brought in my ships, and I returned in the eighth year : having wandered to Cyprus, and Phœnice, and the Ægyptians, I came to the Æthiopians and Sidonians, and Erebbians, and Libya, where the lambs immediately become horned. For the sheep bring forth thrice in a whole year : there indeed neither king nor shepherd is in want of cheese and flesh, nor of sweet milk ; but they always furnish milk for milking throughout the year. Whilst I wandered collecting much livelihood in those places, in the mean while another slew my brother secretly, unexpectedly, through the deceit of his pernicious wife ; so I by no means rejoicing rule over these possessions. And ye must have heard these things from your fathers, whoever they be ; for I have suffered very many things, and have lost my house, which was very well inhabited, containing many and excellent things. Of which I would wish having even the third part to dwell in my house, and that the men should be safe who then perished in spacious Troy far from horse-

pasturing Argos. But however mourning and grieving for all, oftentimes sitting in my palace, sometimes I am delighted in my mind with grief, at other times again I rest ; but the satiety of chilly grief is quick. I do not so much lament for all these, although saddened, as for one, who makes my sleep and my food hateful to me, when I call him to mind ; since no one of the Grecians labored so much, as Ulysses labored and endured ; but for him indeed it was fated that there should be sad cares, but to me grief never to be forgotten on account of him, since indeed he is a long time absent, nor do we know at all whether he is alive or dead. Old Laertes and prudent Penelope, and Telemachus whom he left lately born in his house, are now some where mourning for him."

Thus he spoke ; and he excited in him the desire of grief on account of his sire. And he shed tears from his eyelids on the ground, hearing of his father, holding up a purple mantle before his eyes with both his hands. And Menelaus perceived him, and then he meditated in his thoughts and in his mind, whether he should leave him to make mention of his father, or should ask him first, and inquire of him every thing.

Whilst he meditated these things in his thoughts and in his mind, Helen came out of the sweet-smelling, lofty-roofed chamber, like unto Diana of the golden distaff. For her Adrasta immediately placed a well-made seat ; and Alcippe brought tapestry of soft wool ; and Phylo brought a silver basket, which Alcandra the wife of Polybus gave her, who dwelt in Egyptian Thebes, where very many possessions lie in his house : who gave to Menelaus two silver baths, and two tripods, and ten talents of gold ; and his wife moreover gave beautiful gifts to Helen ; she presented a golden distaff, and a round basket, silver, but the lips were finished with gold. This indeed the handmaid Phylo brought and placed

near her, filled with well-dressed thread ; and upon it the distaff was stretched, containing violet-colored wool. And she sat on the seat, and a foot-stool was under her feet ; and she straightway inquired every thing of her husband with words :

“Do we know, O thou Jove-nurtured Menelaus, what men these are who profess to come to our house? Shall I say false, or shall I speak the truth? For my mind exhorts me. For I say that I have never seen any man or woman so like (reverence possesses me as I behold him) as he is like unto Telemachus, the son of magnanimous Ulysses, whom that man left lately born in his house, when ye Grecians came to Troy on account of me, immodest one, arousing fierce war.”

Auburn-haired Menelaus answering addressed her: “So now I too am thinking, my wife, as thou dost conjecture. For such are his feet, and such his hands, and the cast of his eyes, and his head and his locks above. And I just now, making mention of Ulysses, related what things he undergoing labor suffered on my account ; but he shed a bitter tear from his eyelids, holding up his purple mantle before his eyes.”

Pisistratus, the son of Nestor, addressed him in answer : “O Menelaus, son of Atreus, nurtured of Jove, chieftain of the people, he is truly his son, as thou sayest ; [but he is prudent, and is indignant in mind, coming hither first to show the forwardness by entering first on the discourse in your presence,¹ with whose voice, as of a god, we are de-

¹ The Scholiast explains these words in three different ways: “to show the reproaches thrown upon him by the suitors,” or “to relate the reproaches cast on his house,” or as it is here translated, “he is too modest to speak first.” Old Transl. See Loewe, who, with one of the Scholiasts, is inclined to condemn these verses as spurious.

lighted.] But the Gerenian knight Nestor sent me forth, to accompany him as a guide ; for he desired to see thee, that thou mayest suggest some word or some deed to him. For the son of an absent father, to whom there are no other assistants, suffers many griefs in his palace ; so now is it with Telemachus ; he indeed is gone, nor are there others amongst the people who may ward off calamity.”

But him auburn-haired Menelaus answering addressed : “O gods!¹ of a truth the son of a very dear man, who for my sake hath labored through many toils, has come to my house. And I said that I would receive him with kindness above the rest of the Grecians, upon returning, if wide-thundering Olympian Jove had granted that there should be a return for us over the sea in our swift ships : and I would have founded a city in Argos for him, and would have built houses, bringing him from Ithaca with his possessions and his son, [and all his people, having sacked one city of those, which are inhabited around, but are ruled over by me myself.] And we being here, would frequently have associated together ; nor would any thing else have separated us twain, being kind to and delighting one another, before at least the time when the black cloud of death had enveloped us. But perhaps the deity himself would have envied these things, who made him alone wretched without a return.”

Thus he spoke, but he excited in them all a desire of grief. Argive Helen born of Jupiter wept, Telemachus wept, and Menelaus the son of Atreus ; nor did the son of Nestor keep his eyes tearless : for he remembered in his mind blameless Antilochus, whom the glorious son of shining Aurora slew ; remembering him he spoke winged words :

¹ See on i. 32.

"O son of Atreus, aged Nestor said that thou art prudent above mortals, when we mentioned thee [in his palace, and were inquiring of one another]. And now, if it is at all possible, obey me; for I am not delighted, weeping at supper-time; but Aurora, the mother of dawn, will soon be present; I am not at all indignant at weeping for one, who amongst mortals is dead, and has drawn on his fate. This indeed is the only honor to be paid to wretched mortals, to clip the hair, and to pour the tear down from the cheeks. For my brother too died, who was by no means the worst of the Grecians, as thou must be aware; for I have not met with nor seen him, as they say that Antilochus excelled others, that he was exceeding fleet to run, and a warrior."

Auburn-haired Menelaus addressed him in answer: "O friend, since thou hast spoken such things, as a prudent man would speak and do, even one who was more advanced; (for thou art born of such a father, wherefore thou speakest prudent things;) but the son of a man, to whom the son of Saturn has destined happiness when he marries, and when he begets children, is easily to be distinguished. As he has now given to Nestor all his days continually, that he himself should grow old comfortably in his palace, and that his sons should be prudent, and excellent in the use of the spear. But let us indeed leave off our mourning, which was before: and let us again remember our supper, and let them pour water on our hands: but in the morning there shall be conversation between Telemachus and me, that we may discourse with one another."

Thus he spoke; but Asphalion, the trusty servant of glorious Menelaus poured water over their hands. And they stretched forth their hands to the viands that were lying ready. There then Jove-descended Helen planned other

things. She straightway cast a drug into, the wine, from whence they were drinking, that frees men from grief and from anger, and causes oblivion of all ills. Whoever should drink down this, when it is mixed in a cup, would not shed a tear down his cheeks for a whole day, not even if both his mother and father should die, nor if they should slay with the steel a brother or a beloved son before him, and he should behold it with his eyes. Such cunning and excellent drugs the daughter of Jove possessed, which Polydamna, the wife of Thone, gave her, an Egyptian; where the bounteous land produces very many drugs, many excellent when mingled, and many fatal; and each physician¹ is skilled above all men; for truly they are of the race of Pæon.² But when she put it in, and ordered them to pour wine over it, straightway addressing them with words, she spoke:

"O Menelaus, thou Jove-nurtured son of Atreus, and also these sons of brave men—but the god Jupiter gives both good and evil, sometimes to one and sometimes to another; for he is able [to do] all things—now however feast, sitting in the palace, and delight yourselves with conversation; for I will relate fitting things. I could not indeed relate or name all things, as many as are the labors of patient Ulysses: but what that was, which the brave man did and suffered amongst the people of the Trojans, where ye Greeks suffered calamities. Having inflicted on himself unseemly blows, throwing vile garments about his shoulders, like a servant, he entered the city of the enemy with its spacious streets. But concealing himself he likened himself unto another man, a beggar, he who was by no means such a one at the ships of the Grecians; like unto him he entered the city of the Tro-

¹ i.e. the physicians of Egypt. Cf. Herodot. ii. 77, 84.

² Homer distinguishes between Apollo and Pæon. Cf. II. v. 401, and Loewe's note.

jans; and they all knew him not;¹ but I alone recognised him, although he was such a one; and I put questions to him, but he avoided me by his craft. But when indeed I washed him and anointed him with oil, and put garments on him, and swore a firm oath, that I would not make Ulysses manifest to the Trojans, before he came to the swift ships and the tents; then at length he declared to me the whole intention of the Grecians. And having slain many of the Trojans with the long-pointed steel, he came to the Argives; and he brought back much intelligence.² There the other Trojan women wailed shrilly · but my heart rejoiced; for now indeed my mind was inclined to return home again; but I lamented the calamity, which Venus had given, when she led me thither from my dear paternal land, and separated my daughter [from me], and my chamber, and my husband, who was not at all deficient, either as to his understanding or his form."

But auburn-haired Menelaus addressed her in turn: "Of a truth, wife, thou hast spoken all these things rightly. I have now, indeed, learned the counsel and mind of many heroes, and have passed over much land; but I have not yet seen such a one with my eyes, so kind as was the heart of patient Ulysses, and such a thing as that which the brave man did and suffered in the polished horse, wherein we all, chiefs of the Grecians, sat in ambush, bringing slaughter and fate upon the Trojans. Then thou camest thither; but the deity, who wished to give glory to the Trojans, must

¹ Could not tell who he was. Cf. Alberti on Hesych. v. ἀβακείν.

² The Scholiast explains this passage thus: καταφρόνησιν αὐτῶν ἡγάγεν· τουτίστιν, ἢ αὐτὸς καταφρόνησε τότε αὐτῶν, ἢ τοὺς Ἕλληνας ἐποίησεν αὐτῶν καταφρονῆσαι δι' ὧν ἔπεισε τὴν Ἑλένην ἢ φρονήρεως ἀπείρον ἑαυτῷ περιέθετο τὸ ὄνομα ταῦτα ποιήσας· οἱ δὲ νεώτεροι, φρόνιν τὴν λείαν ἀπεδέξαντο. But see Loewe.

have exhorted thee, although godlike Deiphobus followed thee as thou wentest. And thrice didst thou go round the hollow ambush,¹ feeling it about, and called the chiefs of the Grecians by name, imitating the voice of the wives of all the Greeks. But I, and the son of Tydeus, and divine Ulysses sitting in the middle, heard how thou calledst aloud. Both of us indeed were anxious, having rushed forth either to go out, or to answer thee immediately from within ; but Ulysses hindered us and restrained us, although desirous. [There all the other sons of the Grecians were silent ; but Anticlus alone wished to answer thee with words ; but Ulysses without ceasing pressed upon his mouth with his strong hands, and saved all the Grecians : he held him so long until Pallas Minerva led thee far away.] ”

But him prudent Telemachus addressed in turn : “ O Menelaus, Jove-nurtured son of Atreus, chieftain of the people, it is more grievous ; for these things did in no wise avert sad death from him, not even if his heart was of steel within. But come, send us to bed, that we may now be delighted with sweet sleep, being laid down to rest.”

Thus he spoke ; and Argive Helen ordered the maid-servants to place couches under the portico, and to throw on them beautiful purple rugs, and to strew tapestry on the top, and to place on them woollen cloaks to cover them above. But they went from the palace, holding a torch in their hands : and they strewed the couches ; and the herald led out the guests. They indeed, the hero Telemachus and the illustrious son of Nestor, lay there in the vestibule of the house ; but the son of Atreus slept in the recess of the lofty house, and near him lay long-robed Helen, a divine one amongst women. But when the mother of dawn, rosy-

¹ i.e. the wooden horse.

fingered morning, appeared, Menelaus, gallant in the din of battle, arose from his bed, having put on his garments; and around his shoulder he girded a sharp sword, and beneath his shining feet he bound beautiful sandals; and hastened from the chamber like unto a god to behold, and he sat near Telemachus, and spoke, and called him by name:

“What necessity brought thee hither, O hero Telemachus, to divine Lacedæmon, over the wide back of the sea? Public or private? tell me this truly.”

But him prudent Telemachus answered in turn: “O Menelaus, Jove-nurtured son of Atreus, chieftain of the people, I am come [to see] if perchance thou couldst tell me any report concerning my father. My house is being consumed, and rich tillages are perishing. And my house is full of hostile men, who are constantly slaying my tender sheep, and my curve-footed, crooked-horned oxen, suitors of my mother, possessing over-bearing insolence. Wherefore I come to thy knees, if thou art willing to tell of his mournful death, if thou hast any where beheld it with thine eyes, or hast heard the tale of any one else wandering: for his mother brought him forth exceedingly calamitous. Nor by any means reverencing me, be gentle, nor pitying me, but tell me plainly as thou hast met with the sight [of it]; I beseech thee, if ever my father, good Ulysses, has accomplished any word or deed for you, having undertaken it amongst the people of the Trojans, where ye Greeks suffered losses, be mindful of these things now, and tell me true.”

And auburn-haired Menelaus mourning greatly addressed him: “O gods! indeed they have sought to lie in the bed of a stout-hearted man, themselves being weak. As when a hart, having laid her new-born suckling fawns in the den of a strong lion, feeding, searches the thickets¹ and grassy val-

¹ Or, the foot of a mountain,

leys, but he then has entered his lair, and on them both has brought a severe fate; so Ulysses will bring a severe fate upon those men. I wish, O father Jupiter, and Minerva and Apollo, being such formerly, in well-built Lesbos, rising he wrestled in contention with the son of Philomela,¹ and threw him with violence, and all the Greeks rejoiced. Should Ulysses, being such a one, engage with the suitors [all would be quick fated, and would have a bitter marriage]. But as to these things, which thou inquirest and beseechest of me, I would not tell thee other things besides, indirectly, nor will I deceive thee: but as to the things which the true old man² of the sea told me, of these I will by no means hide or conceal a word from you.

“The gods detained me in Egypt, desiring to return hither, since I did not offer up to them perfect hecatombs: [but the gods always wish that we should be mindful of their commands.] There is a certain island then in a boisterous sea, before Egypt,—they call it Pharos,—so far distant as a hollow ship would make in a whole day, when a whistling wind should blow on from behind. But in it there is a haven with good mooring, from whence they take equal ships into the sea, having drawn black water. There for twenty days the gods detained me nor did favorable winds ever appear blowing on the sea, which are the conveyers of ships over the wide back of the ocean. And now all my provisions would have been consumed, and the strength of my men [would have failed], had not one of the goddesses taken pity on me, and preserved me, Idothea, daughter of illustrious Proteus, the old man of the sea: for I very much moved her mind, who met me wandering alone, at a distance from my companions; for they, constantly wandering about the island, fished with crooked hooks; for hunger subdued

¹ Patroclus.

² Proteus.

their belly. But she standing near me spoke, and said, 'Thou art exceedingly foolish, O stranger, or remiss in mind, or thou art willingly neglectful, and art delighted at suffering griefs; thus now thou art a long time detained in an island, nor canst thou discover any means of escape, and the heart of thy companions wastes away.'

"Thus she spoke; and I addressed her in answer: 'I will tell thee, indeed, whoever thou art of the goddesses, that I am by no means willingly detained; but I must have sinned against the immortals, who possess the wide heaven; but do thou tell me, for the gods ken all things, who of the immortals hinders me, and has bound me from my journey, and [tell me of] my return, how I shall go over the fishy sea.'

"Thus I spoke; but she, the divine one of goddesses immediately answered: 'I will tell thee, indeed, O stranger, very correctly. A certain true old man of the sea has his haunts here, immortal Proteus the Egyptian, who is acquainted with the depths of the whole sea, the servant of Neptune; they say that he is my father, and that he begot me. Him if thou couldst by any means insnare and take, he would tell thee the way and the measures of the track, and thy return, how thou mayest go over the fishy sea. And he will tell thee, besides, O noble one, if he chooses, what evil and good has happened in thy palace, whilst thou wast absent on a long and difficult journey.'

"Thus she spoke; but I addressed her in answer: 'Do thou now thyself bethink thee of the snare for the divine old man, lest by any means foreseeing me, or knowing beforehand, he should escape me: for a god is difficult to be subdued by a mortal man.'

"Thus I spoke; but she, divine one of goddesses, straightway answered: 'Therefore, O stranger, will I tell thee very correctly. When the sun has gone round up to the middle

of the heaven, then the unerring old man of the sea comes forth from the deep, under the breathing of the west wind, covered with the black foam; and having gone out, he lies down to rest under the hollow caves. But around him sea-calves, the offspring¹ of fair Halosydna, sleep together, emerging from the hoary sea, breathing forth a bitter smell of the deep sea. There I will lead thee, together with the appearance of morn, and lay thee in order; but do thou choose well three companions, who are the best at your well-benched ships; but I will tell thee all the terrible tricks² of the old man. First he will reckon and go over the sea-calves; and when he has numbered all on his five fingers, and has seen them, he will lie down in the middle, as a shepherd among a flock of sheep. And when thou shalt have first seen him laid to sleep, then let strength and force be thy care to keep him there, although desirous and striving to escape. But he will make the attempt, becoming all things, whatsoever reptiles are upon the earth, and water, and fire that blazes from the gods;³ but do thou keep him firmly, and press him still more. But when he himself shall ask thee with words, being such as thou sawest him when asleep, then, O hero, desist from force, and loose the old man: but ask him, who of the gods hurts thee, and about thy return, how thou mayest go over the fishy sea.'

"Thus having spoken, she dived under the billowy sea: but I went to the ships, where they stood on the sands; but my heart was deeply troubled⁴ much as I went. But when

¹ *Nérodes* = "without feet," or "that make their way by swimming." But Eustathius says, *Népoδες γὰρ θαλάσσης, αἱ φύκαι ὅ ἐστι τέκνα. Νέπονς γὰρ, κατὰ τινα γλωῖσαν, ὁ ἀπόγονος.* See Loewe.

² Probably *όγοφώϊα* is derived from *όλος* and *φαίνω*, because these tricks, though not terrible, seemed so. Loewe.

³ Cf. Buttm. Lexil. p. 357. 4.

⁴ *Πορφόρειν, τὸ βαθέως διαλογίζεσθαι ὡς ἀπὸ θαλάσσης, ἐφ' ἧς καὶ*

I came to the ship and to the sea, we made ready a supper, and ambrosial night came on ; then we lay down to rest on the shore of the sea. But when the mother of dawn, rosy-fingered morning, appeared, then I went to the shore of the wide-wayed sea, much supplicating the gods ; and I took three companions, in whom I most trusted for every attempt. But in the mean time she, having dived beneath the wide bosom of the sea, brought from the deep four skins of sea-calves ; and all were fresh-skinned, and she planned a stratagem against her sire ; and having hollowed out beds in the sands of the sea, she sat waiting, but we came very near to her ; and she laid us down in order, and threw a skin over each of us. There, however, the ambush was most grievous, for a most pernicious smell [from the skins] of sea-nourished calves afflicted us horribly : for who would sleep near a whale of the sea ? But she preserved us and bethought her of a mighty remedy ; she brought ambrosia and placed it under the nostrils of each, which breathed very pleasantly, and destroyed the smell of the whale. And we waited the whole morning with patient mind. And the sea-calves came together from the sea ; they then lay in order near the shore of the sea. And the old man at mid-day came from the sea, and found the well-nourished sea-calves ; and he went over all and counted their number. And he counted us first amongst the whales, nor did he at all suspect in his mind that it was a trick ; and then he himself also lay down. But we immediately shouting rushed upon him ; and threw our hands around him : nor did the old man forget his wily art. And first indeed he became a lion with noble mane, and then a dragon, and a leopard, and a great boar ; and he became

τὸ πορφύρεον καὶ τὸ ἰοδυνεφές καὶ τὸ μέλαν καὶ τὰ τοιαῦτα λέγεται. τὸ δ' αὐτὸ καὶ καλχαίνειν, ἀπὸ τῆς κάλχης δ' πορφύρεον ὀηλοῖ. See Donaldson on Soph. Antig. 20.

liquid water and a lofty-leaved tree. But we held him firmly with patient mind ; and when at length the old man mourned, skilled in terrible tricks, then inquiring of me with words he addressed me : ‘ Who of the gods, thou son of Atreus, planned counsels for thee, that thou mightest take me against my will, having insnared me ? of what hast thou need ? ’ “ Thus he spoke ; but I addressed him in answer : ‘ Thou knowest, old man—why dost thou ask me these things, deceiving me ? Since I am now detained a long time in the island, nor can I find any means of escape, and my heart wastes away within me. But do thou tell me, for the gods know all things, who of the immortals hinders me, and has bound me from my journey, and [tell me about] my return, how shall I go over the fishy sea.’

“ Thus I spoke ; but he answering again addressed me : ‘ But thou oughtest by all means to embark, having offered favorable sacrifices to Jupiter, and the other gods, that thou mayest come as quick as possible to thy country, sailing over the dark sea. For it is not the destiny for thee to behold thy friends and to come to thy well-built house and thy paternal land, before thou shalt return again to the water of the Egyptian river filled by Jove,¹ and shall offer sacred hecatombs to the immortal gods, who possess the wide heaven : and then the gods will grant thee the journey for which thou art anxious.’

“ Thus he spoke ; but my dear heart was grievously afflicted, because he commanded me to go again to Egypt over the shadowy sea, a long and difficult journey. But even so answering him with words I addressed him : ‘ These things I will indeed so perform, O old man, as thou commandest. But come, tell me this and relate it truly, if all the Grecians

¹ i.e. “ by rain sent from Jove,” ὑετῶ πληρουμένον. Eustath.

have returned with their ships, unhurt, whom Nestor and I left when we set out from Troy, or has any one perished with unlooked-for death in his ship, or in the hands of his friends after he had brought the war to an end?"¹

"Thus I spoke; but he again answering addressed me: 'O son of Atreus, why dost thou ask me these things? It is not at all fit that thou shouldst know or learn my mind; nor do I think that thou wilt long be without weeping, when thou hast heard all things rightly. Many of these have been subdued and many have been left. But two leaders only of the brazen breastplated Grecians have perished in their return; for thou also wast present at the battle: and one is still detained some where alive on the wide sea. Ajax indeed was subdued amongst the long-oared ships; first Neptune made him approach to the great rocks Gyræ, and saved him from the sea; and now he would have escaped death, although hated by Minerva, had he not thrown out a haughty expression, and he was greatly hurt:² for he said that he would escape the mighty wave of the sea against the will of the gods. And Neptune heard him boasting great things. Immediately then taking his trident in his sturdy hands, he struck the Gyrean rock, and cut it off. And one [part] remained there, but another fragment fell into the sea; upon this Ajax at first sitting was greatly hurt, for it carried him into the vast billowy sea. [Thus he perished there, when he drank salt water.] But thy brother by some means avoided death, and escaped in his hollow ships; for venerable Juno preserved him. But when he was now immediately about to come to the lofty mountain of the Ma-

¹ See on i. 238.

² Where the former prose translator learnt that μέγ' ἀέσθη meant "greatly offended her," I am unable to discover. Cf. vs. 509.

leans, then at length, the storm snatching him away bore him along, mourning greatly, through the fishy sea, to the extreme part of the country, where Thyestes before dwelt in his house, but then Ægisthus, son of Thyestes, dwelt there. But when his return from thence at length appeared safe, and the gods turned the wind back, and they came home, he indeed rejoicing stept on his paternal land, and touching his country kissed it ; and many warm tears were shed by him, as he gladly beheld his land.¹ The spy indeed saw him from a place of look-out, whom crafty-counselling Ægisthus having led, had seated there ; and he promised him two talents of gold as a reward. And he watched for a year, lest coming he [Agamemnon] should escape him, and be mindful of doughty valor. And he hastened to tell it at the house of the shepherd of the people ; and Ægisthus immediately planned a deceitful stratagem. Having chosen out of the people twenty of the most excellent men, he set them in ambush, and elsewhere he ordered a banquet to be prepared. But he himself went to invite Agamemnon, the shepherd of the people, with horses and chariots, meditating disgraceful deeds. Entertaining him at a banquet he led him unawares to death, and slew him, as if any one has slain an ox at its manger. Nor was any one left of the companions of the son of Atreus, who had followed him, nor any one of those of Ægisthus ; but they were [all] slain in the palace.'

"Thus he spoke ; but my heart was broken : and sitting on the sands I wept ; nor did my heart desire to live any longer and behold the light of the sun. But when I was satiated with weeping, and rolling myself [on the ground],

¹ Perhaps Æschylus conceived the beautiful speech of the herald (Agam. 516, sqq.) from this passage.

then the unerring old man of the sea addressed me. 'No longer, O son of Atreus, weep thus for a long time without ceasing, since we shall not find any profit from it; but try as quickly as possible, by what means thou mayest now reach thy paternal land. For thou wilt either find him¹ alive; or Orestes being before-hand has slain him; but thou wilt be present at the burial feast.'

"Thus he spoke. But my heart and noble mind was again delighted in my breast, although I was sorrowful; and addressing him I spoke winged words. 'These indeed I know; but do thou name the third man, who is still detained alive in the wide sea, [or dead; for I wish although grieving to hear].'

"Thus I spoke; but he answering again addressed me: 'The son of Laertes, who inhabits dwellings in Ithaca: him I saw in an island, shedding the moist tear, in the palace of the nymph Calypso, who detains him by necessity; nor is he able to come to his paternal land: for he has not ships fitted with oars, and companions who may conduct him over the wide back of the sea. But for thee, O noble Menelaus, it is not decreed by the gods to die, and meet with thy fate in horse-pasturing Argos; but the immortals will send you to the Elysian plain, and the boundaries of the earth, (where is auburn-haired Rhadamanthus, there of a truth is the most easy life for men. There is nor snow, nor long winter, nor ever a shower, but ever does the ocean send forth the gently blowing breezes of the west wind, to refresh men;) because you possess Helen, and are the son-in-law of Jove.'

"Thus having spoken, he plunged beneath the billowy sea. But I went to my ships together with my godlike companions; and my heart was troubled much as I went.

¹ Ægisthus.

But when we came to our ship and to the sea, and prepared supper, and ambrosial night came on, then we slept on the shore of the sea. But when the mother of dawn, rosy-fingered morning, appeared, first of all we drew our ships into the divine sea, and placed the masts and sails in the equal ships; and they embarking sat on the benches, and sitting in order smote the hoary wave with their oars. And I brought the ships back to the waters of Egypt, to the river filled by Jove, and I offered up perfect hecatombs. But when I had appeased the anger of the gods who exist for ever, I built a tomb for Agamemnon, that his renown¹ might be inextinguishable. Having performed these things, I returned; for the immortals, who sent me quickly to my dear country, gave me a prosperous gale. But come now, remain in my palace until the eleventh or twelfth day; and then I will send thee [away] well, and will give thee splendid presents, three horses and a well-polished chariot; but furthermore I will give thee a beautiful cup, that thou mayest make libations to the immortal gods, mindful of me all thy days."

But him prudent Telemachus answered in turn: "O son of Atreus, do not now detain me here a long time. For indeed I could endure to sit with thee for a year, nor would a regret for home and for my parents possess me; for I am very much delighted at hearing thy words and discourse. But now my companions in divine Pylos are wearied; and thou art detaining me here for a long time. But let the present, whatever thou wouldst have given me, be some furniture: for I will not take horses to Ithaca, but will leave them here as an ornament for thee; for thou rulest over the wide plain, in which there is abundance of lotus, and cy-

¹ "That my fame"!! is the version of the old translator, according to his usual taste and judgment.

press, and wheat, and rye, and wide-springing white barley. But in Ithaca there are neither wide courses, nor is there any meadow: it is fit for feeding goats, although¹ it is more pleasant [to me] than [a land] that pastures horses. For there is not any of the islands, which are shut up by the sea, fit for driving horses, or that has good meadows; and above all Ithaca."

Thus he spoke; but Menelaus strenuous in the din of battle smiled, and stroked him down by the hand, and spoke and addressed him: "Thou art of a good race, my son, such words dost thou say. Wherefore I will change these things for you; for I am able. But of presents, whatever effects lie in my house, I will give thee that which is most beautiful and most valuable. I will give thee a wrought cup; and it is all silver, but the lips are worked with gold. It is the work of Vulcan; but the hero Phædimus, king of the Sidonians, gave it, when his house covered me being about to return from thence; but I wish to give this to thee."

Thus they indeed spoke such things to one another; but the banqueters had gone to the dwelling of the divine king; and they led forth sheep, and brought heartening wine; and their wives with beautiful fillets brought bread for them. Thus they were arranging about supper in the palace.

But the suitors before the palace of Ulysses were delighted with quoits and hurling small javelins on a worked pavement, where before they practised their insolence. But Antinous and godlike Eurymachus, chiefs of the suitors, had sat down, for they were by far the best in virtue. To them

¹ The explanation of this passage is due to Loewe, who alone has seen that *καὶ* is equivalent to *quamvis*, the sense being, "Ithaca sana non est locus equis pascendis bene inserviens quamvis sit longe gratior mihi quam terra equos pascens, sc. tanquam terra quæ me genuit, quæ me aluit."

Noemon, son of Phronius, coming near, inquiring of Antinous with words addressed them : "Do we then know any thing in our minds, or not, O Antinous, when Telemachus returns from sandy Pylos? He has gone having taken my ship; but I have need of it, to pass over to wide-wayed Elis, where I have twelve mares, and under them untamed mules, patient in toil : some one of which I would by driving subdue."

Thus he spoke; but they were astonished in their mind; for they did not suppose that he was gone to Nelean Pylos, but was present some where there in the country, or amongst the sheep, or with the swineherd.

Antinous, the son of Eupithes, immediately addressed him : "Tell me unerringly, where did he go, and what youths chosen from Ithaca followed him? Are they his own hired men and servants? And could he accomplish this? And tell me this truly, that I may know well, whether did he take away thy black ship by force against thy will, or didst thou give it him willingly, when he kindly addressed thee with words?"

But him Noemon, the son of Phronius, addressed in turn : "I gave it him willingly. What would another do, when such a man, having cares in his mind, should beg him? It would be difficult indeed to deny a gift. But those youths follow him, who excel amongst us in the people: and I perceived Mentor, or some god, (but he was in all respects like him,) embarking as captain. But I marvel at this. I saw divine Mentor here yesterday in the morning; but at that time he embarked in the ship to Pylos." Thus having spoken, he went to the house of his father. But the noble mind of both¹ of these was astonished: and the suitors sat together, and ceased their games. But Antinous, son of

¹ Antinous and Eurymachus.

Eupithes, grieving, spoke amongst them ; for his darkened thoughts were very much filled with rage, and his eyes were like unto shining fire.

“O gods ! a great work indeed has been most daringly performed, this voyage of Telemachus ; we said that it would not be accomplished by him. Against the will of so many of us, a young boy has gone away at random, having drawn out a ship, and having chosen out the best amongst the people. He will begin to be even a further evil ; but may Jupiter destroy his might, before he begets harm for us. But come, give me a swift ship and twenty companions, that I may lie in ambush for him, and watch him as he is returning, in the strait of Ithaca and rugged Samos ; so that to his sorrow he may sail for the sake of his father.”

Thus he spoke ; and they all praised and urged him [to go] : immediately then rising they went into the house of Ulysses ; nor was Penelope long without hearing their words, which the suitors meditated deeply in their minds. For the herald Medon told it her, who heard their counsels, being outside the hall ; but they had planned their counsel secretly. He was hastening through the house to tell it to Penelope ; but as he was crossing the threshold Penelope addressed him.

“O herald, why have the illustrious suitors sent thee forward ? Is it that thou mayest tell the handmaidens of divine Ulysses to cease from their employments, and prepare a feast for them ? Would that, not wooing me, nor keeping company any where else, they would now sup here for the last and most extreme time. Ye who, assembled together, consume much livelihood, the possession of prudent Telemachus, have ye not before heard from your fathers, when ye were children, what a man was Ulysses amongst your parents, neither treating any one unjustly, nor speak-

ing aught amongst the people, which is the custom of divine kings; in that one may hate some mortals, and may love others. But he never at all treated a man unjustly: but your mind and disgraceful deeds are apparent, nor is there any gratitude afterwards for benefits."

Medon, acquainted with prudent things, addressed her in turn: "I would indeed, O queen, this may be the worst evil, but the suitors are planning another much greater, and more grievous, which may not the son of Saturn accomplish: they desire to kill Telemachus with the sharp brass, as he is returning home; but he has gone for news of his father to sacred Pylos, and to divine Lacedæmon."

Thus he spoke; and her knees and heart were loosed; and speechlessness seized her for a long time: and her eyes were filled with tears, and her full voice was checked. But at length answering him with words she addressed him: "O herald, wherefore is my son gone? it was not at all necessary that he should embark on swift ships, which for men are horses of the sea, and pass over the vast wave? Is it that his name may not be left amongst men?"

Then Medon, acquainted with prudent things, answered her: "I know not whether some god excited him, or his own mind was urged to go to Pylos, that he may inquire of either the return of his father, or what fate he has drawn on himself."

Thus having spoken, he departed to the house of Ulysses. But soul-wasting grief was shed around her, nor did she any more endure to sit on her seat, although many were in the house; but she sat on the threshold of her much-labored chamber, mourning piteous: and around her all her hand-maidens wailed, as many as were in the house, young and old: Penelope, mourning violently,¹ addressed them:

¹ Cf. Buttm. Lexil. p. 32, sqq.

"Hear me, friends, for Olympus¹ has given me grief above the measure of all those, as many as were brought up and born with me; I who before indeed have lost my excellent husband, lion-hearted, adorned amongst the Grecians with all kinds of virtues, excellent; whose glory is wide throughout Greece and the middle of Argos. But now the tempests have snatched away my dear son from the palace, inglorious; nor did I hear of his setting out. Wretched ones, you did not each of you place it in your mind to raise me from my bed, knowing clearly in your soul when he embarked on the hollow black ship. For if I had known that he was setting out on this voyage, then he should have either remained, although anxious for his voyage, or should have left me dead in the palace. But let some trusty servant call old Dolius, my servant, whom my father gave me on coming hither, and he keeps my garden that abounds in trees; that as quickly as possible, sitting by Laertes, he may tell him all these things, if by chance contriving some counsel in his mind, going out he may make lamentations amongst the people on account of those, who desire to destroy his own offspring, and that of divine Ulysses."

Her dear nurse Euryclea in answer addressed her: "Dear mistress, do thou slay me with the cruel steel, or leave me in the palace; but I will not by any means conceal the tale. I knew all these things, and I gave him whatever he commanded, bread and sweet wine; but he received a great oath from me, that I would not tell thee, before the twelfth day came, or thou thyself didst desire me, and hadst heard of his having set out; so that thou mightest not hurt thy beauteous person by weeping. But having washed thyself, and putting clean garments on thy body, ascending to the upper room, with thy women attendants, pray to Minerva

¹ i.e. heaven, put for the gods.

the daughter of *Ægis-bearing Jove* : for she will then save him, even from death. But do not grieve the afflicted old man ; for I do not think that the race of the son of *Arcesius*¹ is altogether hated by the blessed gods : but some one will survive, who shall possess the lofty-roofed houses, and the rich fields afar."

Thus she spoke ; and laid her grief to sleep, and restrained her eyes from grief. But she, having washed herself, and putting clean garments on her body, ascended to the upper room with her women attendants : and she put cakes in a basket, and prayed to *Minerva*. "Hear me, thou daughter of *Ægis-bearing Jove*, unsubdued, if ever much-counselling *Ulysses* has burnt in his palace the fat thighs of an ox or a sheep, of these, I pray thee, be mindful now, and save my dear son, and ward off the suitors who are wickedly over-bearing."

Thus having spoken she lamented ; but the goddess heard her prayer. And the suitors were making a tumult in the shaded palace ; and thus some one of the over-bearing youths spoke : "In truth the much-wooed queen is preparing nuptials for us ; nor kens she at all that slaughter is devised for her son." Thus some one said ; but they knew not these things, how they were destined. But *Antinous* harangued and addressed them :

"Sirs, avoid all vaunting words entirely, lest by chance some one may tell them even within. But come, standing up thus in silence, let us accomplish our design, which even now has pleased us all in our breasts."

Thus having spoken, he chose twenty of the best men ; and they hastened to the swift ship and the shore of the sea. First of all they drew the ship into the deep of the sea : and placed a mast and sails in the black ship : and fitted the oars

¹ *Laertes* was the son of *Arcesius*, son of *Jupiter*.

to the leather thongs, [all things rightly : and above they spread out the white sails.] And the high-minded servants brought arms for them, and they moored it¹ on high in the moist sea ; and they themselves embarked, and there they took supper, and waited till evening came on.

But prudent Penelope, having ascended to the upper room, lay without taking food, without taking any thing to eat or drink, meditating whether her blameless son would escape death, or whether he would be subdued by the overbearing suitors. But as many things as a lion is wont to meditate in a crowd of men, fearing, when they bring the deceitful circle around him ; upon her meditating so many things sweet sleep fell : and she slept reclining ; and all her limbs were relaxed. Then the blue-eyed goddess Minerva thought of other things ; she made an image, and it was like in its body to the lady Iphthima, the daughter of magnanimous Icarius ; whom Eumelus, who inhabits a house in Phææ, had married. And she sent her to the house of divine Ulysses ; if she could by any means make Penelope, mourning and grieving, cease from her wailing and tearful grief. But she entered the chamber near the thong of the bolt, and she stood over her head and addressed her in words.

“ Art thou sleeping, Penelope, sorrowing in thy dear heart ? the gods who live easily by no means suffer thee to weep, nor to be sad, since thy son is still about to return ; for he is not at all a sinner against the gods.”

But her prudent Penelope answered, sleeping very sweetly at the gates of dreams :² “ Why, my sister, hast thou come

¹ Ὀρμίζειν ὑψὸς ἐν νοτίῳ sc. ὑγρῷ est solventium e portu vel e litore, cum navis deducta stat in aqua alta : at Ὀρμίζειν ὑψὸς ἐν ξηρῷ est appellentium, cum navis finito cursu subducitur. Ernesti.

² i.e. in a very deep sleep, ὡς τῶν οὐτῶ ὑπνωττόντων καὶ οὐκ οἰοῖς ὡς εἰκός ἐν τυγχάνουσιν. Eustath. See Loewe.

hither? for before thou hast not visited me, since thou do inhabit a house very far off : and thou exhortest me to cease from my toil, and the many pains which irritate me in mind and breast : I who before lost my excellent husband lion-hearted, adorned amongst the Grecians with all kind of virtues, excellent ; whose glory is wide throughout Greece and the middle of Argos. Now my beloved son gone in a hollow ship, childish, nor well experienced in labors, or commerce. I am now even more grieved for his sake, than for that one. For him I tremble and fear, lest he should suffer something, either from those amongst the people where he is gone, or on the sea : for many enemies are devising snares against him, desiring to kill him before he comes to his paternal land."

The obscure image answering addressed her : "Be of good cheer, nor be too fearful in thy mind : for such a guide has accompanied him, whom others also have desired to take with them, (for she is able,) Pallas Minerva : and she pities thee lamenting ; who now sent me forward, to tell thee things to thee."

But her prudent Penelope addressed in turn : "If indeed thou art a goddess, and hast heard the voice of a goddess come tell me of him in a sea calamitous,¹ whether he is still some where alive, and beholds the light of the sun, or already dead, and in the dwellings of Pluto."

The obscure image answering addressed her : "I will not tell thee of him altogether, whether he is alive or dead, but it is base to speak vain things." Having thus spoken, she vanished by the bolt² of the entrance into the gales of the

¹ i.e. Ulysses.

² My friend, Mr. G. Burges, well compares the lines in Gay Fables ;

"Just as she spoke, a faery sprite
Popp'd through the key-hole swift as light."

winds. But the daughter of Icarus started from her sleep, and her dear heart was rejoiced, so manifest had the dream come upon her in depth of night.¹

But the suitors having embarked, sailed over the watery ways [of the sea], meditating in their minds a severe death for Telemachus. Now there is a certain rocky island in the middle of the sea, between Ithaca and rugged Samos, Asteris, not large; and in it there are havens fit for ships, with two entrances; there the Grecians waited in ambush for him.

BOOK V.

ARGUMENT.

Jupiter despatches Mercury to the island of Calypso, commanding her to send Ulysses away; which she consents to with reluctance: and gives him materials to form a raft. On the eighteenth day after he had set out Neptune sees him, and raises a great storm, which destroys his raft. Having undergone great danger, by the assistance of a sea-nymph, who gives him a scarf to support himself with, he arrives safe on shore at Phæacia.

AURORA rose from her bed beside illustrious Tithonus,² that she might bear light to immortals and men: but the gods sat in conclave, and amongst them Jupiter, who thunders from on high, and whose power is greatest. To them Mi-

¹ I have followed Buttmann, Lexil, p. 89, sqq. His admirable remarks are too copious for the limits of a note, but will amply repay the trouble of perusal.

² The son of Laomedon, brother of Priam, and husband of Aurora.

nerva related the many toils of Ulysses, remembering [him]; for he was her care, when in the house of the Nymph.

“O father Jove, and ye other blessed gods who exist for ever, let no sceptre-bearing king be any more provident, mild, and gentle, nor thinking rightful things in his mind, but let him ever be severe and do unlawful things; since no one of the people, over whom he reigned, is mindful of divine Ulysses, and he was mild as a father: but he lies in an island suffering great grief, in the palace of the Nymph Calypso, who detains him by necessity; and he is unable to come to his paternal land. For there are not ships for him fitted with oars, and companions who may conduct him over the wide back of the sea. Now again they desire to slay his beloved son, about to return home; but he has gone to divine Pylos and mighty Lacedæmon¹ for news for his father.”

But ner, cloud-collecting Jove addressed in answer: “My child what word has escaped thy lips? For hast thou not indeed thyself devised this plan, that Ulysses may indeed return and be revenged on them? But do thou skilfully conduct Telemachus, for thou art able, that he may reach his paternal land unhurt; but let the suitors return back² in their ship.”

He spoke and addressed his beloved son Mercury: “Mercury, for thou art a messenger also in other things, tell³ our unerring decree to the fair-haired Nymph, the return of the patient Ulysses, that he may go back, neither under the guidance of the gods, nor of mortal men, but let him come

¹ Loewe regards *δῖαν* here as equivalent to *εὐρεῖαν*, like *Λακεδαιμόνα εὐρύχορον*.

² Notwithstanding the suppositions of ancient grammarians, that *παλιμπετες* is the contracted nominative plural, it is clearly shown by Buttmann to be the adverbial neuter. See Lexil. p. 296, sqq.

³ But see Loewe on i. 292.

on the twentieth day to fertile Scheria¹ on a raft lashed together with many chains, having suffered calamities, to the land of the Phæacians, who are nearly related² to the gods; who will honor him in their heart, like as a god, and will send him in a ship to his dear paternal land, giving him abundance of brass and gold, and raiment, so many things as Ulysses would never have taken from Troy, even if he had returned unharmed, having been allotted his share of booty. For so it is fated for him to behold his friends, and return to his lofty-roofed house, and his own paternal land."

Thus he spoke; nor did the messenger, the slayer of Argus, disobey him. Immediately then he bound his beautiful sandals beneath his feet, ambrosial, golden; which carried him both over the moist wave,³ and over the boundless earth, with the breath of the wind. And he took the rod with which he soothes the eyes of men, whom he wishes, and again rouses those who are asleep. Holding this in his hands, the strong slayer of Argus flew, and going over Pieria, he descended from the air into the sea. Then he rushed over the wave like a bird, a sea-gull, which hunting for fish in the terrible bays of the barren sea, dips frequently its wings in the brine; like unto this Mercury rode over many waves. But when he came to the distant island, then going from the blue sea, he went to the continent; until he came to the great cave in which the fair-haired Nymph dwelt; and he found her within. A large fire was burning on the hearth, and at a distance the smell of well-cleft cedar,

¹ Corcyra, anciently called *ἡ Δρεπάνη*, now Corfu.

² Their kings were said to be the third in descent from Neptune. Schol. But Eustathius rather regards this epithet as said in praise of their virtues and hospitality.

³ With this description of Mercury compare the notes of Newton on Milton, *Par. Lost*, v. 235.

and of frankincense,¹ that were burning, shed odor through the island : but she within was singing with a beautiful voice, and going over² the web, wove with a golden shuttle. But a flourishing wood sprung up around her grot, alder and poplar, and sweet-smelling cypress. There also birds with spreading wings slept, owls and hawks, and wide-tongued crows of the ocean, to which maritime employments are a care. There a vine in its prime was spread about the hollow grot, and it flourished with clusters. But four fountains flowed in succession with white water, turned near one another each in different ways ; but around there flourished soft meadows of violets, and of parsley. There indeed even an immortal coming would admire it when he beheld, and would be delighted in his mind ; there the messenger, the slayer of Argus, standing, admired. But when he had admired all things in his mind, he immediately came to the wide cave ; nor was Calypso, divine one of goddesses, when she saw him before her, ignorant who he was. (For the immortal gods are not unknown to one another, even if any one inhabits dwellings at a distance.) But he did not find magnanimous Ulysses within. For he was weeping, seated on the shore, where before wasting his mind with tears, and groans, and griefs, he used to look o'er the barren sea, pouring forth tears. But Calypso, divine one of goddesses, sitting on her shining, brilliant throne, inquired of Mercury :

“ Why hast thou come unto me, O Mercury, with a golden

¹ Some render *θύον* “citron,” on the authority of Macrob Sat. ii. 15. See Anthon and others on Virg. Georg. ii. 126. It seems more probable that *θύον* is frankincense. Cf. Dionys. Perieg. 935, with the notes of Hill. Eustathius and Hesychius (cf. Alberti, T. ii. p. 1746) merely say that it is *εἶδος δένδρον κύωδους* or *δύνομα δένδρου*.

² i.e. moving backwards and forwards. The ancients wove standing.

rod, thou who art revered and beloved? hitherto thou dost not visit me often. Tell me of what thou art thinking; for my mind exhorts me to perform it, if at least I can accomplish it, and if it is to be performed. But follow onward, that I may place before thee the rites of hospitality."

Thus having spoken, the goddess set near him a table, having filled it with ambrosia; and mixed ruby¹ nectar. But the messenger Mercury drank and ate. But when he had supped and refreshed his mind with food, then answering her with words he addressed her:

"Dost thou, who art a goddess, ask me a god who am come? but I will relate to you my word unerringly; for thou biddest me. Jupiter commanded me to come here against my will. For who would willingly run through so much salt water, immense as it is? nor is there any city near of mortals, who offer up to the gods sacrifices and chosen hecatombs. But indeed it is not possible that any other god should either transgress the will of Ægis-bearing Jupiter, or make it vain. He says that there is a man with thee, the most in calamity of all the men who fought for nine years about the city of Priam, and in the tenth, having destroyed the city, went home; but on their return they sinned against Minerva, who stirred up an evil wind and mighty waves against them. Then all the others, his excellent companions, perished, but him the wind and the wave carrying drove hither; he now commands thee to send him away as quickly as possible. For it is not the destiny for him to perish here at a distance from his friends, but it is still his destiny to behold his friends, and to reach his lofty-roofed house, and his own paternal land."

¹ I am indebted to Milton, *Par. Lost*, v. 633.

"And rubied nectar flows
In pearl, in diamond, and massy gold."

Thus he spoke. But Calypso, divine one of goddesses, shuddered, and addressing him spoke winged words: "Severe are ye gods, envious above others, who grudge that goddesses should sleep openly with men, if any one has made for herself a dear husband. As when rosy-fingered Aurora took Orion, so long you gods who live easily envied her, until in Ortygia chaste Diana of the golden throne slew him, attacking him with her mild weapons; and as when fair-haired Ceres, yielding to her passion, was united in love and in the couch with Jasion, in thrice-ploughed fallow land; nor was Jupiter a lone time without knowing it, who slew him, striking him with his white thunder." So now you gods grudge that a mortal man should be present with me, whom I indeed saved when going alone on the keel of a ship; when Jupiter striking his swift ship with white thunder, cleft it in the middle of the dark sea. [Then all the others, his excellent companions, perished, but him the wind and the wave carrying, drove hither:] him indeed I loved and nourished, and I said that I would make him immortal and free from old age all his days. But since it is not possible that any other god should either transgress the will of Ægis-bearing Jove or make it vain, let him go over the barren sea, if he excites and commands him; but I will not send him any where: for I have not ships equipped with oars, and companions, who may conduct him over the wide back of the sea. But I will prudently suggest it to him, nor will I conceal it, that he may by all means reach his paternal land unharmed."

And her the messenger Mercury addressed in turn: "So now send him away, and look to the wrath of Jupiter, lest perhaps hereafter angry he should be harsh to thee."

Thus having spoken, the stout slayer of Argus departed. But the venerable Nymph went to strong-hearted Ulysses,

when she had heard the messages of Jupiter. But she found him sitting on the shore ; nor were his eyes ever dried from tears, but his pleasant life was wasted away, as he bewailed his return, since it did not please the Nymph.¹ But during the nights indeed he slept even by necessity in the hollow caves, against his will, near her who was willing ; but during the day sitting on the rocks and shores, [wasting his mind with tears, and mournings, and griefs,] he looked over the barren sea, pouring forth tears ; but the divine one of goddesses standing near addressed him :

“ Ill-fated one, do not lament here any longer, nor let thy life waste away ; for now I will readily send thee away. But come, having cut long planks, join together a wide raft with brass, but fix ribs² upon it on high, that it may carry thee over the shadowy sea. But I will put in it bread and water, and red wine giving strength, which may ward off hunger from thee. And I will put garments about thee ; and I will send a prosperous gale from behind, that thou mayest come unscathed to thy paternal land, if at least the gods who possess the wide heaven are willing, who are better than me, both to plan and to determine.”

Thus she spoke ; but then much-enduring divine Ulysses shuddered, and addressing her spoke winged words : “ Thou, indeed, O goddess, art planning something else, nor by any means my voyage, thou who biddest me pass over the great gulf of the sea, terrible and difficult, on a raft ; but not even swift equal ships can pass over this, rejoicing in the prosperous gale of Jove. Nor would I embark on a raft against thy will, unless thou, who art a goddess, wouldst endure to swear to me a great oath, that thou wilt not plan any other evil calamity against me.”

¹ That he should return.

² The upright beams of the ship, supporting the upper decks.

Thus he spoke ; but Calypso, the divine one of goddesses, smiled, and laid hold of him by the hand and spoke and said : " Thou art mistaken,¹ and yet art thou acquainted with cunning things ! what a word is this thou hast thought to speak ! Now let earth and wide heaven above know this, and the water which is poured from Styx, (which is the greatest and most terrible oath to the immortal gods), that I will not devise any other evil calamity against thee. But I devise and consider the things, which for myself I should take care of, should such a necessity come upon me. For my intention is proper, nor is my mind in my breast of steel, but of pity."

Thus having spoken, the divine one of goddesses quickly led the way ; and he went immediately after the footsteps of the goddess, and the goddess and the man came to the hollow cave ; and he sat there on the throne from whence Mercury rose : and the Nymph set near him all kinds of food, to eat and drink, such as mortal men eat : and she herself sat opposite divine Ulysses, and near her the handmaids placed ambrosia and nectar, and they stretched forth their hands to the food lying ready before them. But when they were satiated with eating and drinking, Calypso, divine one of goddesses, began speaking to them :

"O noble son of Laertes, crafty Ulysses, so now dost thou wish to go immediately to thy dear paternal land ? but however² be happy. If indeed thou knewest in thy mind, how many cares it is fated for thee to fill up, before thou comest to thy paternal land, certainly thou wouldst remain here and guard my house, and thou wouldst be immortal ; although thou art anxious to see thy wife, of whom thou art ever desirous all thy days. I do not indeed consider myself to be

¹ Ironically.

² τὸ ἔμνησεν ἐν τοῦτ' ὅτι τὴν ἀνάγκην μὴς σημαίνει. Schol.

inferior to her, either in person or nature, since it is by no means fit that mortal women should contend with immortals in person and form."

But her the crafty Ulysses in answer addressed: "O sacred goddess, do not be angry with me on this account; for I myself know very well, that the prudent Penelope is inferior to thee in form, and in stature, to look at; for she is mortal, but thou art immortal and free from old age; but even so I wish and desire all my days, both to go home and behold the day of my return. But if any one of the gods breaks me down on the dark sea, I will endure it, having a patient mind in my breast; for I have already suffered very many things, and have endured many toils in the waves and in war; and let this happen after these."

Thus he spoke; but the sun set, and darkness came on; they then going to the recess of the hollow cave, were delighted with love, remaining near to each other.

But when the mother of dawn, rosy-fingered morning, appeared, Ulysses immediately put on a cloak and a garment, and the Nymph herself put on a large white veil, thin and graceful, but around her loins she placed a beauteous golden girdle; and she placed a head-dress on her head: and then she prepared the voyage² for the strong-hearted Ulysses. She gave him a large axe, fitted to his hands, of steel sharpened on both sides: and with it a very beautiful handle of olive wood, well fitted to it: then she gave him a well-polished adze; and she led the way to the extreme part of the island, where tall trees sprung up, alder, and poplar, and there was pine reaching to heaven, long since seasoned, very dry, which would sail lightly for him. But when she had shown where

¹ *i.e.* quum illa mala jam toleraverim, facile etiam hoc tolerabo malum. Loewe.

² Literally, "the sending, escort."

the tall trees had sprung up, Calypso, divine one of goddesses, returned to the house ; but he began to cut¹ the wood, and his work was quickly performed. And he felled twenty in all, and cut them with the steel, and polished them skilfully, and directed them by a rule. In the mean time Calypso, divine one of goddesses, brought augers, and he then perforated all, and fitted them to one another : and he fixed it with pegs and cramps. As large a bottom of a wide ship of burden, as any man, who was well-skilled in workmanship, would mark out, so large did Ulysses make the wide raft. And erecting the ribs, fixing them with many beams,² he made it, and finished it with long decks.³ And he made a mast in it, and a sail-yard fitted to it ; and he made a rudder besides that he might guide it. And he dammed it all round with willow wicker-work, to be a defence against the wave ; and he heaped much ballast⁴ upon it. But in the mean time Calypso, divine one of goddesses, brought linen for making sails ; and he contrived these also well : and he bound in it upper ropes,⁵ cables, and sheets.⁶ And then he drew it into the divine sea with levers. It was the fourth day, and all things were finished for him ; on the fifth then divine Calypso sent him from the island, having clad him in perfumed garments, and having washed him. And the goddess placed in it for him one skin of black wine, and another large one of water ; and provisions in a wallet, and in it many

¹ The tense implies, " he was engaged in cutting."

² Which were placed crosswise from one end of the ship to the other for the purpose of holding the ribs together. Old Transl.

³ More literally, " plankings, floorings," *σανίδες ἐκ πρώρας εἰς πρύμναν τεταμέναι καὶ ἐπεννεγμέναι*. Eustath.

⁴ ὄλμ, the rough fragments of wood, used as ballast.

⁵ ὑπέρρας, i.e. the ropes which bind the yard-arms to the mast.

⁶ τόδες, ropes hanging from each corner of the sail.

strength-recruiting dainties : and she sent a harmless and favorable wind forward. And divine Ulysses gladly spread his sails to the prosperous gale ; but sitting down he guided it skillfully with the rudder ; nor did sleep fall upon his eye-brows, as he contemplated both the Pleiads, and setting Bootes, and the Bear, which they also call by name the Wain, which turns itself in the same place, and observes Orion ; but it alone does not share in the washing of the ocean. For Calypso, divine one of goddesses, had commanded him to pass over the sea, keeping to the left hand. Seventeen days indeed he sailed, passing over the sea, but in the eighteenth the shadowy mountains of the land of the Phæacians appeared, where it was nearest for him ; but it appeared as a shield in the dark sea.

The powerful Shaker of the earth,¹ as he was returning from the Ethiopians, beheld him from a distance from the mountains of the Solymi ; for he was seen by him sailing over the sea ; but he was very wrathful in his heart ; and moving his head he spoke [thus] to his own mind :

“O gods, certainly indeed the deities have now consulted differently about Ulysses, when I was amongst the Ethiopians ; and now he is near the land of the Phæacians, where there is destiny for him to escape the great limit of misery, which befalls him : but still I think that he will undergo enough of calamity.”

Thus having spoken, he collected the clouds, and disturbed the sea, taking his trident in his hands ; and stirred up all the storms of all kinds of winds ; and he with clouds covered the earth and the sea at the same time ; and night arose from heaven. And the South-east and the South rushed together, and the hard-blowing West, and the cold-

¹ i.e. Neptune.

producing North, rolling the mighty wave. And then the knees and the dear heart of Ulysses were loosed, and sorrowing he said to his strong-hearted mind :

"Alas me, wretched one that I am ! what will become of me at length ? I fear, lest indeed the goddess has told all things unerringly, who said that I should accomplish toils by sea, before I reached my paternal land ; all these things are certainly now brought to pass. With what clouds does Jupiter crown the wide heaven ! and [how] he has troubled the sea ! and the tempests of all manner of winds hasten on ; now bitter destruction is certain for me. Thrice and four times blessed are the Grecians, who formerly perished in spacious Troy, gratifying the sons of Atreus ! How I would that I had died and drawn fate upon myself in that day, when many Trojans hurled their brazen spears about the son of Peleus, who was dead. Then I should have obtained by lot funeral rites, and the Grecians would have celebrated my renown. But now it is destined for me to be seized by a miserable death."

As he was speaking thus, a mighty wave from the top¹ thrust him on, rushing terribly upon him, and whirled round the raft. And he himself fell at a distance from the raft, and let go the rudder from his hands ; and a terrible storm of the winds mixed together coming upon it broke the middle of his mast. And the sail and the yard-arm fell at a distance in the sea, and kept him a long time under the wave : nor was he able to hold himself up immediately, from the rush of the great wave ; for the garments which divine Calypso had given him were heavy ; late, however, he came up, and vomited the bitter brine from his mouth, which trickled in abundance from his head. But not even thus was he forget-

¹ "A vertice pontus," Virg. *Æn.* i. 118. Loewe makes it equivalent to *desuper*, or rather, to *funditus*.

ful of the raft, although afflicted, but rushing through the waves, he seized hold of it; and sat in the middle avoiding the verge of death. But a great wave carried it here and there through the stream. And as when the autumnal North wind carries thorns over the plain, but they are held close to one another; so the winds carried it here and there through the sea. Sometimes the South wind threw it forward to the North to carry, sometimes again the East wind gave it up to the West to pursue. But him fair-footed Ino Leucothoe, who was previously a mortal that had speech,¹ but now in the main of the sea had a share in the honor of the gods, the daughter of Cadmus, saw; she indeed pitied wandering Ulysses, undergoing toils, and like unto a cormorant in flight, she came up from the deep; and she sat on the raft bound with many chains, and addressed him:

"O ill-fated one, why is the earth-shaking Neptune so violently wrath with thee, that he produces many evils for thee? He will not however destroy thee, although very anxious to do so. But do thus, (for thou seemest to me not to be unwise,) having put off these garments, leave thy raft to the winds to carry; but swimming with thine hands seek for your return to the land of the Phæacians, where there is destiny for thee to escape. And take² this head-gear, which is immortal, and spread it under thy breast; then there is no fear that thou wilt suffer any thing, or perish. But when thou hast reached the shore with thine hands, taking it off again throw it into the dark sea, far from the continent, and do thou turn thyself away at a distance."

¹ i.e. capable of speaking after the manner of mankind. See Loewe.

² $\tau\eta$ is considered by Buttmann, Lexil. p. 505, as an old imperative formed from a root TA—, Anglice, *Take*, like $\xi\eta$. It is equivalent to $\lambda\acute{\alpha}\beta\epsilon$. Cf. Thiersch, Gk. Gr. p. 521, 143. Sanford's Translation.

Thus having spoken, the goddess gave him the scarf, and she, like unto a diver, again went under the billowing sea: and the black wave covered her. But much-enduring, divine Ulysses, hesitated, and mourning spoke to his strong-hearted mind:

"Woe is me! does not some one of the immortals contrive again a deceit against me, since she orders me to go from the raft. But however I will by no means obey her; since at a distance with my eyes I beheld the land, where she said I must escape. But thus will I do, and it seems to me to be the best; as long as the planks are firm in the cramps, so long will I remain here, and will endure to suffer toils. But when indeed the wave has shaken my raft to pieces, I will swim; since it is not in my power to devise any thing better."

While he meditated these things in his breast and in his mind, earth-shaking Neptune raised a mighty wave against him, terrible, severe and lofty,¹ and drove him. But as a violently blowing wind shakes a heap of dry chaff, which it scatters in different places; so it scattered its² long planks. But Ulysses mounted on one plank, driving it on as a single horse, and he put off the garments, which divine Calypso had given him. And he immediately spread the scarf under his breast; and he fell prone into the sea, stretching out his hands, seeking to swim; but king Neptune saw him, and shaking his head, spoke to his own mind:

"Thus now wander over the sea, suffering many evils, until thou art mixed with Jove-nurtured men, but not even so do I think that thou wilt make little of thy toil."

Thus having spoken, he scourged his beautiful-haired horses, and came to Ægæ, where are his illustrious palaces.

¹ Literally, "lofty-roofed," i.e. covering as with a roof every thing upon which it fell, τὸ καλύπτον δίκην ὀρόφου. Eustathius.

² τῆς, i.e. navis. — 5418²⁵

But Minerva, the daughter of Jove, meditated other things ; for she bound the courses of the other winds, and commanded all of them to cease, and be laid to sleep : but she roused the nimble North, and broke the waves before, until that noble Ulysses should be mixed with the oar-loving Phæacians, having avoided death and the Fate. Here he wandered two nights and two days on the compact¹ (not broken) wave ; and his heart often saw death before his eyes. But when at length fair-haired Aurora completed the third day, then indeed the wind ceased, and there was a breathless calm ; and he saw the land near, looking very sharply forward, being lifted aloft by a great wave. As when the life of a father appears welcome to his children, who lies in a disease suffering severe pain, wasting away a long time, and a hateful deity has grazed near upon him ; and the gods have freed him welcome from his evil plight ; so welcome did the earth and wood appear to Ulysses ; and he swam, hastening to step on the main-land with his feet ; but when he was so far distant as one is heard shouting out, then he heard the noise of the sea against the rocks ; for the mighty surge bursting terribly roared against the dry [coast] of the continent ; and all things were rolled over with the foam of the sea ; for there were not havens to contain ships, nor places of shelter,² but the shores were prominent, and there were crags and rocks. Then the knees and dear heart of Ulysses fainted, and mourning he spake unto his strong-hearted mind :

“ Alas for me ! since Jupiter has granted me to behold the unexpected land, and I indeed have passed over this wave,

¹ Πηγν, well-nourished, fat, stout, (cf. Il. ix. 124, ἰπποι πηγοί,) and hence, great, large.

² Scil. against the wind.

having cut through it, there has appeared no where any egress out of the hoary sea ; for without there are sharp rocks, and a dashing surge rages around, and a smooth cliff runs up, and near it the sea is deep ; and it is not possible to stand on both my feet, and to escape an evil plight, lest by chance a mighty billow snatching me, as I am going out, dash me against a stony cliff, and my attempt be vain. But if I shall swim still farther, in case I may some where find sloping shores, and ports of the sea, I am afraid, lest the storm snatching me again should bear me to the fishy sea, mourning sadly, or even the deity should send a mighty whale against me from the sea, such as illustrious Amphitrite nourishes in great numbers : for I know how illustrious Neptune is enraged against me."

Whilst he meditated these things in his breast and in his mind, in the mean time a mighty billow bore him to the rough shore. There his skin would have been lacerated, and his bones fractured, had not the blue-eyed goddess Minerva prompted his mind ; and rushing on, he seized hold of a rock with both his hands, which he held groaning, until the great billow had passed by. And this he thus avoided ; but the returning wave rushing upon him, struck him again, and cast him far out into the sea. As when many stones hold to the claws of a polypus drawn out of its bed, so was the skin torn from his strong hand against the rocks : and a mighty billow covered him.

There at length unhappy Ulysses would have perished contrary to his fate, had not blue-eyed Minerva given him prudence ; coming up from out of the wave, where it vomits out against the shore, he swam beyond, looking to the land, if he could any where find sloping shores, and ports of the sea. But when he came swimming to the mouth of a beautiful flowing river, where it seemed to him to be the best place,

smooth from rocks, and there was a shelter from the wind; he knew that it was flowing forward, and he prayed in his mind :

“Hear me, O King, whoever thou art ; for unto thee who art much wished for I come, flying from the threats of Neptune, from the sea. He indeed is revered even by the immortal gods, whoever of men comes wandering, as I now do to thy stream, and come to thy knees, having suffered many things. But take pity, O King : I profess to be thy suppliant.”

Thus he spoke ; but he¹ immediately stopped his stream and restrained the wave ; and made a calm before him ; and preserved him to the mouth of the river ; but he bent both his knees, and his sturdy hands ; for his heart was overcome by the sea. But he was swollen over all his body, and the sea came forth in quantities through his mouth and his nostrils ; and he lay breathless and speechless, with his strength wasted, and terrible fatigue came upon him. But when he recovered his breath, and his mind was collected in his breast, then he loosed from him the scarf of the goddess, and he cast it into the river flowing into the sea, and a great wave carried it back through the stream ; and Ino immediately received it in her dear hands ; but he going away from the river reclined amongst the bulrush, and kissed the bounteous earth ; and mourning spake unto his strong-hearted mind :

“Alas for me, what shall I suffer ? What will at length become of me ? If I shall watch through the severe night in a river, [I fear,] lest the evil rime, and the prolific dew together overcome my worn-out mind, on account of my weakness ; for the breeze blows chill from a river in the

¹ i.e. the river god.

morning.¹ But if I should go up to the hill and shady wood, and should sleep amongst the thick shrubs, even though the cold and weariness should leave me, and sweet sleep come upon me, I fear that I should be a booty and prey for wild beasts."

So then it seemed to him to be better as he considered: then he hastened to the wood; and found it near the water in a conspicuous place, and he came under two shrubs, which sprang from the same place; one of wild olive, the other of olive. Neither the strength of the moistly blowing winds breathes through them, nor has the shining sun ever struck them with its beams, nor has the shower penetrated entirely through them: so thick were they grown entangled with one another; under which Ulysses came. But he immediately heaped up a wide bed with his hands; for there were great numbers of leaves spread about, as many as would shelter either two or three men in the winter season; although it were very severe. The much-enduring divine Ulysses on seeing it rejoiced, and he lay down in the middle of it, and heaped a heap of leaves over himself; and as when any one has hidden a torch in black ashes, at the extremity of a farm, which has not any other neighbors, preserving the seed of the fire, that he may not have to light it from anywhere else; so Ulysses covered himself with leaves; and over his eyes Minerva shed sleep, that she might as soon as possible cause him to cease his laborious toil, having covered around his dear eyelids.

¹ So Dante, *Purgat.* xxiv.

"E quale annunciatrice de gli albori
L'aura di Maggio muovesi, et olezza
Tutta impregnata da l'herba, e da' fiori."

BOOK VI.

ARGUMENT.

Minerva appears to Nausicaa, the daughter of Alcinous, in a dream, and desires her to go to the river to wash her clothes, since she should shortly be married. After she has done washing, her attendants and herself begin to play; Ulysses, sleeping in a wood hard by, is awakened by the noise, and, coming out, begs of Nausicaa to supply him with food and clothing: he then follows her to the city.

THUS the much-enduring divine Ulysses slept here, oppressed¹ with sleep and with toil; but Minerva went to the people and city of the Phæacians; who formerly indeed dwelt in wide Hypereia, near the Cyclops, overbearing men, who injured them, and were superior in strength. Godlike Nausithous removing them led them from thence, and settled them in Scheria far away from enterprising men; and he drew a wall around the city, and built houses, and made temples for the gods, and divided the plains. But he already subdued by Fate had gone to Orcus; but Alcinous then ruled, experienced in councils from the gods. The blue-eyed goddess Minerva went to his house, to plan the return of strong-hearted Ulysses. And she hastened to a much variegated chamber, in which lay a damsel, like unto the immortals in nature and form, Nausicaa, daughter of strong-hearted Alcinous; and near her two handmaids, possessing beauty from the graces, on each side of the portals; and there were shining doors upon them. But she, like as a breath of wind,

¹ Loewe follows Thiersch. Gk. Gr. p. 489, 24, in deriving ἀρμημένος from *fapt*, whence βαπτός, βαπτ-ος, and the Gothic *barran*, *bar*, for to bear, bore; and with the strengthening α, (ἀφαρμημένος, ἀρμημένος,) ἀρμημένος heavily laden. It was hitherto wrongly connected with ἡρμημένος.

rushed into the chamber of the damsel, and stood above her head, and addressed her, likened unto the daughter of Dymas, a famous sailor, who was her equal in age, and was pleasing to her mind ; likened unto her, blue-eyed Minerva addressed her :

“ Nausicaa, why has thy mother brought thee forth thus careless ? For thy splendid garments lie neglected, but thy marriage is near, when it is fit that thou shouldst put on beautiful garments thyself, and shouldst give some to others, who will conduct thee. For from these things a good report goes up amongst men ; and a father and venerable mother rejoice. But let us go to wash them together with the dawn of morning, and I will follow as thine assistant, that thou mayest prepare them as quick as possible ; since thou wilt not be yet a long time a virgin. For now the chiefs amongst the people of all the Phæacians woo thee, where also is thine own race. But come, incite thy illustrious sire early in the morning to prepare mules and a chariot, which may carry thy girdles, and garments, and splendid cloaks : for thus it will be much more honorable for thee than to go on foot ; for the places for washing are far distant from the city.”

Thus having spoken, blue-eyed Minerva departed to Olympus, where they say is for ever the firm seat of the gods, it is neither shaken by the winds,¹ nor is it ever bedewed by the shower, nor does the snow approach it : but a most cloudless serenity is spread out ; and white splendor runs over it ; in which the blessed gods are delighted all their days. To this

¹ These verses are splendidly expressed by Lucret. iii. 18.

“ Apparet Divom numen, sedesque quietæ,
Quas neque concutiunt venti, neque nubila nimbis
Aspergunt, neque nix acri concreta pruina
Cana cadens violat, semperque innubilis æther
Integit, et large diffuse lumine ridet.”

place Minerva departed, when she had admonished the damsel.

Immediate'y the beautiful-throned morning came, which roused well-clad Nausicaa ; but she marvelled at her dream. And she hastened through the house, that she might tell it to her parents, her dear father and mother ; and she found them within. Her mother was sitting upon the hearth with her female attendants turning her sea-purpled threads [of wool] ; but her father she met at the door, going to the illustrious princes, to a council, where the noble Phæacians had invited him. She therefore, standing very near, addressed her dear father :

“My dear father, wouldst thou prepare¹ a lofty chariot with good wheels for me, that I may take my beautiful garments to the river to wash them, which lie begrimed ? And it is fit for thee thyself, when going amongst the chiefs, to consult counsels, having clean garments on thy body ; and five dear sons are born to thee in thy palace, of whom two are married, but three unmarried, in the bloom of life : but they always desire to go to the dance having their garments fresh washed ; and all these things are a care to my mind.”

Thus she spoke ; for she was ashamed to mention to her dear father her blooming marriage ; but he understood all, and answered her with words : “I grudge thee not the mules, my child, nor any thing else ; go, and the servants shall prepare for thee a lofty, well-wheeled chariot, fitted with a covering.”

Thus having spoken, he commanded the servants ; and they obeyed. They without prepared the swift chariot drawn by mules, and led the mules under, and yoked them under the chariot ; and the damsel brought out her beautiful shining vesture from the chamber, and placed it in the well-

¹ Cf. Thiersch, Gk. Gr. § 352, 6, 6, referred to by Loewe.

wrought chariot : and her mother put varied food, grateful to the mind, in a chest, and she put in it dainties; and poured wine into a flagon of goat-skin ; and the damsel mounted the chariot ; and she¹ gave to her² moist oil in a golden cruse, that she might anoint herself with her women attendants. And she took the whip, and the beautiful reins, and lashed [the mules] that they might go on ; and there was a noise of the mules : for they were on the stretch without ceasing ; and they carried the garments and her, not alone ; [for] other hand-maidens also went with her.

When they had now reached the most beautiful stream of the river, where were continual places for washing, and much beautiful water flowed out, [enough] even to cleanse very filthy things : there they loosed the mules from under the chariot, and drove them close to the eddying river, that they might eat the sweet grass ; but they took the garments out of the chariot with their hands, and put them into the black water ; and they trod them in the cisterns, quickly showing rivalry. But when they had washed and cleared all the filth, they spread them in order on the shore of the sea, where the wave most washed the stones to the beach. And having washed and anointed themselves with the smooth oil, they then took their meal near the banks of the river ; but they waited for their garments to be dried by the beams of the sun. But when her handmaidens and herself were satiated with food, they played at ball, having thrown off their head-dresses ; and white-armed Nausicaa began the song for them. Such as Diana³ who rejoices in the bow,

¹ The mother of Nausicaa.

² Nausicaa.

³ Cf. Milton, *Par. Lost*, ix. 386.

— “like a wood-nymph light,
Oread or Dryad, or of Delia's train,
Betook her to the woods, but Delia's self
In gait surpassed, and goddess-like deport,”

traverses over the mountain, either lofty Táygetus or Erimanthus, delighting herself with boars and fleet stags, and with her the rural nymphs, daughters of Ægis-bearing Jove, sport; and Latona rejoices in her mind; and she is [eminent] above all by her head and her forehead, for she is easily known, but all of them are fair: so this chaste virgin excelled amongst her handmaidens. But when they were now about to return home again, having yoked the mules, and folded the beautiful garments, then the blue-eyed goddess Minerva meditated other things, that Ulysses should be roused, and behold the beautiful damsel, who might lead him to the city of the Phæacians. Then the queen threw the ball to a handmaiden: it missed the handmaiden, and fell into a deep eddy. But they cried out loudly; and divine Ulysses was aroused; and sitting up, he deliberated in his soul and in his mind.

"Woe is me, into the land of what mortals am I now come? Are they violent and wild, and not just? Or are they hospitable, and have they a holy mind? Since a female voice of damsel nymphs, who possess the lofty summits of the mountains, and the fountains of the rivers, and the grassy marshes, has come around me; or am I by chance near men who possess the power of speech? But come, I myself will try, and see."

Thus having spoken, divine Ulysses went from under the thickets; and with his strong hand he broke a branch of leaves from the thick wood, that he might cover the unseemly parts of a man around his body. And he hastened, like as a lion nourished in the mountains, trusting in his might, that goes rained and blown upon; and his eyes burn; and he comes after oxen, or, sheep, or the wild stags; for hunger commands him to enter even a close abode to make an attempt upon the flocks; thus Ulysses, although naked, was

about to mingle with the fair-haired damsels ; for necessity came upon him. But he appeared dreadful to them, being defiled by the brine ; and they fled in terror each in different ways through the projecting shores. But the daughter of Alcinous alone remained ; for Minerva put confidence in her mind, and took fear from her limbs ; and she stood keeping herself before him. But Ulysses meditated, whether taking hold of her knees he should supplicate the beautiful damsel, or as he was standing at a distance should beseech her with mild words, if she would show him the city, and give him garments. So, indeed, as he considered, it seemed to him to be better, standing at a distance, to beseech her with mild words, lest the damsel should be wrath with him in her mind, taking hold of her knees. Forthwith he spoke a mild and crafty word :

“ I supplicate thee, O queen ; whether thou art some goddess, or a mortal ; if indeed thou art some goddess of those who possess the wide heaven, I consider thee most like unto Diana, the daughter of mighty Jove, in form, stature, and nature ; but if thou art some one of mortals who dwell on the earth, thrice blessed thy sire and venerable mother, and thrice blessed thy brothers ; much I ween their mind is ever delighted with joy on account of thee, when they behold such a branch entering the dance. He moreover is above others most blessed in his heart, who shall lead thee home, having loaded himself with bridal gifts. For never have I seen such a mortal with my eyes, either man or woman ; a reverential feeling possesses me as I look upon thee. Lately I saw such a young shoot of a palm growing up in Delos, near the altar of Apollo : for I came thither, and much people followed me on that journey, which was about to produce evil cares for me : in the same manner also when I beheld that, I was a long time astonished in my mind ; for never

had such a tree sprung up from the earth. So I admire and am astonished at thee, O lady, and I fear very much to touch thy knees. But hard grief comes upon me. Yesterday in the twentieth day I escaped from the black sea; for a long time the wave and the swift storms continually carried me from the island Ogygia; but now the deity has cast me here, that I may still perhaps suffer evil even here; for I do not think that it will cease; but even before this the gods accomplish many things. But do thou, O queen, pity me, for having suffered many miseries, I come to thee first; but I know no one of the other human beings who possess this city and land. Show me the city, and give me an old garment to put on, if by chance coming here thou hast the wrapping of old garments. But may the gods grant thee as many things as thou desirest in thy mind, a husband, and house, and excellent concord may they grant; for there is not any thing more excellent and better than this, than when a husband and wife, agreeing in their counsels, manage a house; [causing] many griefs to their enemies, and joys to their well-wishers; and they themselves particularly are sensible of it."

But him white-armed Nausicaa answered in turn: "O stranger, since thou art not like unto a worthless or foolish man, an Olympian Jove himself distributes happiness to men, good or bad, to each as he chooses; and perhaps he has given these things to thee, but however it is fit that thou shouldst endure them. But now, since thou comest to our city and land, thou shalt neither be in want of clothing, nor any thing else of the things which are fit for a suppliant from afar¹ who meets here. And I will show thee the city, and will tell thee the name of the people. The Phæacians

¹ Ταλαπεῖριος, ἀντὶ τοῦ ξέτος, καὶ πόρρωθεν πεπερακῶς, ἢ μακρόθεν ἀφιγμένος. Schol. This word must not be confounded with ταλαίπωρος. See Loewe.

possess this city and land ; but I am the daughter of strong-hearted Alcinous, on whom the strength and might of the Phæacians depends."

She spoke, and gave order to her fair-haired handmaidens: "Stop, I pray you, handmaidens ; whither are ye flying, when ye behold a man ? whether do you think that he is some one of hostile men ? There is not that man a living mortal, nor could there be, who would come to the land of the Phæacians, bringing hostility : for we are very dear to the immortals ; and we dwell at a distance, the farthest in the sea of many waves, nor does any other of mortals mingle with us. But this one comes here, some wretched wanderer, whom now it is fit to take care of : for all strangers and beggars are from Jove ; and even a little gift is grateful. But, O handmaidens, give meat and drink to the stranger : and wash him in the river where there is a shelter from the wind."

Thus she spoke, but they stood and commanded one another : and then they placed Ulysses under shelter, as Nausicaa, the daughter of strong-hearted Alcinous, bade them ; and near him they placed a mantle and tunic and garments ; and they gave him liquid oil in a golden cruse, and they desired him to wash himself in the streams of the river. Then, indeed, Ulysses addressed the handmaidens : "O handmaidens, stand at a distance thus, until I myself shall wash the brine from my shoulders, and shall anoint them around with oil ; for ointment has been a long time away from my body ; but I will not wash before you ; for I am ashamed to be naked, being come amongst fair-haired damsels."

Thus he spoke, and they went to a distance and told it to the virgin. But divine Ulysses washed away the brine, which surrounded his back and wide shoulders, from his

body in the river ; and from his head he wiped off the froth of the barren sea.

But when he had washed himself all over, and anointed himself with oil, and had put on the garments which the chaste virgins gave him ; Minerva, born of Jove, made him greater and stouter to behold : and from his head she made his hair curled, like unto a hyacinthine¹ flower. As when some skilful man, whom Vulcan and Pallas Minerva have instructed in a cunning art, pours gold round silver, and performs beautiful works ; so she shed grace on his head and shoulders. Then, going to a distance, he sat down on the shore of the sea, shining with beauty and gracefulness ; and the virgin admiring beheld him ; then she spoke [thus] to the fair-haired handmaidens :

“Listen to me, ye white-armed handmaidens, whilst I shall say something. This man does not come amongst the god-like Phæacians, against the will of all the gods who possess the wide heaven. For he before appeared to me to be unseemly, but now he is like unto the gods, who possess the wide heaven. I wish such a one might be called my husband, dwelling here, and it might please him to remain here. But, O handmaidens, give to the stranger meat and drink.”

Thus she spoke, and they heard her, and immediately obeyed, and near Ulysses they placed meat and drink. Much-enduring divine Ulysses indeed drank and eat greedily ; for he had been a long time without tasting food. But white-armed Nausicaa thought upon other things ; having folded the garments, she placed them on the beautiful chariot, and

¹ Imitated by Milton, P. L. iv. 300 :

“His fair large front and eye sublime declared
Absolute rule ; and hyacinthine locks
Round from his parted forelock manly hung
Clustering.”

yoked the solid-hoofed mules ; and she herself mounted it ; and she encouraged Ulysses, and spoke and said :

“ Rise now, O stranger, to go to the city, that I may conduct thee to the house of my prudent sire, where I think that thou wilt see as many as are the chief of all the Phæacians. But by all means do thus, for thou seemest to me not to be without understanding ; whilst we go through the fields and the tillage of men, so long do thou come quickly with the handmaidens, after the mules and chariot : and I will lead the way. But when we shall go up to the city, around which there is a lofty turret, and a fair port on each side of the city, and a narrow entrance ; and on the way the ships rowed on both sides are drawn up ; for in each there is a station for all ; and there is their forum, around the beautiful temple of Neptune, fitted with large¹ stoues dug out of the earth. There they take care of the tackle of the black ships, the ropes, and the cables, and they sharpen the oars. For neither the bow nor the quiver are a care to the Phæacians, but masts and oars of ships, and the equal ships, rejoicing in which, they pass over the hoary sea. Their harsh report I shun, lest some one should blame me behind my back ; for they are very overbearing amongst the people. And perchance some worse one meeting us would say, ‘ Who is this handsome and portly stranger who follows Nausicaa ? where did she find him ? will he now indeed be her husband ? She has either brought from her own ship some one of men from a far country who was wandering ; for there are none near. Or some much-prayed-for god, descending from heaven, has come to her at her entreaty ; and she will have him all her days. It were better for her, if she herself had, departing, found a husband elsewhere ; for she despises these

¹ Literally, “ drawn stones,” for they were so large that it was necessary to draw them.

Phæacians amongst the people, who woo her, numerous and excellent.' So they will say, and these things would be reproaches against me: but I should be indignant with another, who should do such things, who should have intercourse with men against the will of her dear father and mother still alive, before her nuptials came openly. Do thou, O stranger, thus attend to my word, that thou mayest as quickly as possible obtain a conduct and return from my father. We shall find a beautiful grove of Minerva, near the way of poplars: and in it a fountain flows, and round it there is a meadow. There is the allotted estate¹ of my father, and the flourishing orchard, so far from the city as one shouting out makes [others] hear; sit down there and wait for some time, until we come to the city and reach the house of my father. But when thou thinkest that we have come to the house, then go to the city of the Phæacians, and inquire for the house of my strong-hearted father, Alcinous. But it is easily known, and even a boy would lead thee: for the houses of the Phæacians are not made like it, such is the house of the hero Alcinous. But when the house and the hall conceal thee, go very quickly through the palace, until thou comest to my mother: but she sits on the hearth in the beam of the fire, turning the sea-purple threads of wool, wondrous to behold, reclining against a pillar, and her handmaidens sit behind her. There the throne of my father is reclined near her; in this he sitting, as an immortal, drinks wine; passing by him, place thine hands upon the knees of my mother, that rejoicing thou mayest behold the day of thy return, quickly, although thou art very far off. If indeed she shall be kindly disposed in her mind, then there is a hope that thou wilt see thy friends, and come to thy well-built house, and to thy paternal land."

¹ τέμενος, πᾶς ἀποτετμημένος εἰς τμήνην τόπος. Apoll. Lex.

Thus having spoken, she lashed the mules with the shining scourge, and they quickly left the streams of the river: they ran well, and curvetted briskly with their feet. She also drove well, in order that the handmaidens and Ulysses might follow together on foot; and she threw the lash with skill. And the sun set, and they came to the illustrious grove, sacred to Minerva, where divine Ulysses sat down: then he immediately prayed to the daughter of mighty Jove:

“Hear me, O thou unsubdued daughter of Ægis-bearing Jove, now at length listen to me, since thou hast never before listened to me being shipwrecked, when illustrious Neptune shipwrecked me. Grant that I may come friendly and an object of pity to the Phæacians.”

Thus he spoke praying, but Pallas Minerva heard him; but she did not yet appear before him; for she had an awe of her father's brother;¹ for he was vehemently wrathful with godlike Ulysses, before he arrived at his own land.

BOOK VII.

ARGUMENT.

Nausicaa reaches the city; but Ulysses on his way thither is met by Minerva, who shows him the house of Alcinous; arriving at which, he throws himself at the feet of Arete, the wife of Alcinous, and entreats her to send him home to his own country. Alcinous bids him rise, and gives him food to eat. But Arete, recognising his garments, inquires of him whence he got them: upon which he relates the history of his voyage and wreck, and his meeting with Nausicaa.

THUS then much-enduring divine Ulysses prayed there, but the strength of the mules carried the damsel to the city.

¹ Neptune.

But when she at length arrived at the illustrious house of her father, she then stood in the portico; and her brothers stood around her, like unto the immortals; and they loosed the mules from the chariot, and carried her garments within. But she herself went to her chamber; and for her an old woman of Epirus lighted a fire, the chambermaid Eurymedusa, whom formerly ships rowed on both sides brought from Epirus; but they chose her out as a prize for Alcinous, because he was ruler over all the Phæacians, and the people listened to him, as to a god; who nurtured white-armed Nausicaa in the palace; and who kindled her fire, and set out supper within. And then Ulysses started to go towards the city, and Minerva, having a friendly disposition towards Ulysses, shed much darkness around him, lest any one of the high-minded Phæacians, meeting him, should both reproach him with words, and inquire of him who he was. But when he was about to enter the lovely city, then the blue-eyed goddess Minerva met him, likened unto a virgin young woman bearing a pitcher; and she stood before him, and divine Ulysses inquired of her:

"O child, couldst thou not lead me to the house of the man Alcinous, who reigns amongst these men? For I am come hither a stranger from afar,¹ having experienced labor, far off from a distant² land: wherefore I know none of the men who possess this city and fields."³

¹ On the meaning of *ταλαπεριος* see my note on vi. 193.

² The student must bear in mind that this epithet in Homer does not designate the Peloponnesus, but is simply equivalent to *τῆς ἀλλοδαπῆς, καὶ μακρὰν ἀπεχούσης γῆς*, as in Eustath., Apoll., Hesych., &c. See Buttm. Lexil. p. 154, and Loewe's note.

³ I consider myself justified in rendering *ἔργα*, *fields, tilled lands*, from the similar use of the word in other passages. So also Oppian. ii. 151, *πάντη δ' ἔργα βοῶν*. Virg. Georg. i. 325, "*et pluvia ingenti sata læta boumque labores*. Cf. Hesych. *ἔργα, ποτε αἰν τὰ κατὰ τὴν γεωργίαν*. It may however mean, "buildings,"

But him the blue-eyed goddess Minerva addressed in turn: "I will show thee then, O father stranger, the house which thou desirest me; since he dwells near my illustrious sire. But go thus in silence; and I will lead the way. Nor do thou look at, nor inquire of any man; for they do not easily tolerate strange men, nor loving one who comes from elsewhere, do they receive him in a friendly manner. Trusting in their swift ships, they pass over the mighty gulf, since Neptune has granted that to them; their ships are swift as a bird or a thought."

Thus having spoken, Pallas Minerva quickly led the way; but he went immediately after the steps of the goddess. But the sea-famed Phæacians did not perceive him coming through the city amongst them: for fair-haired Minerva did not permit them, shrewd goddess, who indeed shed a divine cloud about him, counselling kind things in her mind. But Ulysses marvelled at the havens and the equal ships, and the forms of the heroes themselves, and the long walls, lofty, fitted with stakes, a wonder to behold. But when they came to the illustrious palace of the king, the blue-eyed goddess Minerva began to address him:²

"This then, O father stranger, is the house which thou badest me show thee; and thou wilt find the Jove-nurtured kings banqueting at a feast: but do thou go within, nor fear at all in thy mind; for a bold man is better in all affairs, even if he comes from some where else. First, indeed, thou wilt find the queen in the palace, and her surname is Arete:

"structures." See Baehr. on Herodot. i. Introd. And this view is somewhat favored by vs. 43, sqq. and Virg. *Æn.* i. 425, sqq.

¹ "Themistius, Or. 6, alludes to this passage, *θαῖτον πτεροῦ καὶ νήματος*. And *πτερόν* and *νήμα* are fitly joined, since *πτερόν τοῦ ἀνθρώπου λογισμὸς αὐτοῦ*, Chrys. Hom. ii. *περὶ τῶν Ἀνδρ.* Duport, Gnom. Hom. p. 180, sq.

² I am still dissatisfied with *τεῖσι*.

and she is from the same ancestors who gave birth to king Alcinous. Nausithoüs first earth-shaking Neptune begat, and Peribæa, in form the finest of women, youngest daughter of strong-hearted Eurymedon, who formerly reigned over the haughty giants : but he destroyed the impious people, and himself was destroyed. But with her Neptune had intercourse, and begat a strong-hearted son, Nausithoüs, who reigned amongst the Phæacians. But Nausithoüs begat Rexenor and Alcinous. The former silver-bowed Apollo smote, being without male offspring, a bridegroom in the palace, leaving only one daughter, Arete : but her Alcinous made his wife, and honored her as no other [woman] is honored on the earth, whatsoever women at least now keep house under husbands, as she has been honored in heart and is still, both by her dear children and by Alcinous himself, and the people, who, looking upon her as a goddess, welcome her with words, when she goes through the city. For she herself is by no means in want of good understanding, and she settles disputes amongst men, to whom she wishes well. If then indeed she shall be kindly disposed towards thee in her mind, there is a hope for thee hereafter to behold thy friends, and come to thy lofty-roofed house, and thine own paternal land."

Thus having spoken, blue-eyed Minerva departed over the barren sea ; and left lovely Scheria : and she came to Marathon, and wide-stretched Athens, and she entered the compact house of Erectheus. But Ulysses went to the illustrious dwellings of Alcinous ; and his heart meditated many things, as he stood before he arrived at the brazen threshold : for it was as the shining of the sun or moon, through the lofty-roofed house of strong-hearted Alcinous. For brazen walls were firmly built¹ each way, to the recess from the thresh-

¹ The reading *ἰσχυρόταται* for *ἐλκλάδαται* is now fully established. See Ernesti and Loewe.

old ; and around it a cornice of blue color ; and golden doors enclosed the firm house within ; and silver pillars stood on the brazen threshold, and there was a silver lintel over it, and a golden ring.¹ And on each side there were golden and silver dogs, which Vulcan made with his skilful mind, to guard the house of magnanimous Alcinous, being immortal² and free from old age all their days. But within thrones were firmly set here and there around the wall, throughout, from the threshold to the recess : there were thrown over them slender well-woven mantles, the works of women. Here the leaders of the Phæacians sat drinking and eating ; for they held it all the year. But golden youths stood upon the well-built pedestals, holding in their hands burning torches, which shone during the night to the banqueters through the house. And there were fifty women servants in the house ; some grind apple-colored corn in the mill, others weave the webs, and whirl the spindles as they sit, like as the leaves of a tall poplar ; and moist oil drips from the well-woven linen. As much as the Phæacians are skilled above all men to guide a swift ship in the sea, so are the women in weaving the web : for Minerva granted them exceedingly to be acquainted with beautiful works, and [endowed them with] a good understanding. But without the hall there is a large garden, near the gates, of four acres ; but around it a hedge was extended on both sides. And there tall flourishing trees grew, pears, and pomegranates, and apple-trees producing beautiful fruit, and sweet figs, and flourishing olives. Of these the fruit never perishes, nor does it fail in winter or summer, lasting throughout the whole year ; but the west wind ever blowing makes some bud

¹ Or *fastening*. Cf. i. 441, *θήρηυ δ' ἐπέρυσσε κορώνη Ἀργυρέη*. See Pollux. vii. 26. Hesych. *ὁ κρίκος τῆς θύρας*.

² i.e. the dogs.

forth, and ripens others. Pear grows old after pear, apple after apple, grape also after grape, and fig after fig. There a fruitful vineyard was planted : one part of this ground, exposed to the sun in a wide place, is dried by the sun ; and some [grapes] they are gathering, and others they are treading, and further on are unripe grapes, having thrown off the flower, and others are slightly changing color. And there are all kinds of beds laid out in order to the furthest part of the ground, flourishing throughout the whole year : and in it are two fountains, one is spread through the whole garden, but the other on the other side goes under the threshold of the hall to the lofty house, from whence the citizens are wont to draw water. Such indeed were the glorious gifts of the gods in the house of Alcinous. There much-enduring divine Ulysses standing admired it. But when he had admired all things in his mind, he quickly passed over the threshold within the house. And he found the leaders and chieftains of the Phæacians making libations in their cups to the watchful Argus-slayer, to whom they last made libations, when they were thinking of bed. But much-enduring divine Ulysses went through the house, having a heavy mist, which Minerva shed around him, until he came to Arete and king Alcinous, when Ulysses threw his hands around the knees of Arete. And then indeed the divine mist was again dispersed from him. But they became speechless in the house on beholding the man, and seeing him they marvelled ; and Ulysses besought her :

“O Arete, daughter of godlike Rexenor, I come to thy husband and to thy knees, having gone through many toils, and to these guests, to whom may the gods grant to live happily, and may each hand down to his children the possessions in his palace, and whatever honor the people has given him. But for me prepare ye an escort, that I quickly

reach my paternal land ; since for a long time I suffer griefs away from my friends.”

Thus having spoken, he sat down on the hearth in the dust near the fire ; but they were all speechless in silence. At length however the aged hero Echeneus addressed them, who was the oldest of the Phæacians, and surpassed in speaking, being acquainted with both many and ancient things. He, thinking well, harangued and addressed them :

“O Alcinous, this is not more honorable¹ for thee, nor is it seemly, that a stranger should sit on the ground on the hearth in the dust ; but these restrain themselves, awaiting thy command. But come now, raise up the stranger and set him on a silver-studded throne ; and do thou command the heralds to mix additional wine, that we may make libations to thunder-rejoicing Jove, who attends venerable suppliants : but let the housekeeper give a meal to the stranger from the things that are within.”

And forthwith when the sacred might of Alcinous² heard this, taking the prudent Ulysses, cunning in counsel, by the hand, he raised him from the hearth, and set him on a shining throne, removing his son, Laodamas beloved of men, who sat near him, and loved him especially. And a handmaiden bringing water in a beautiful golden ewer, to wash in, poured it over a silver cauldron ; and near him she spread a polished table : and the venerable housekeeper, bringing food, placed it near him, putting upon it many dainties, gratifying him out of the means present : but much-enduring divine Ulysses drank and eat. And then the mighty Alcinous addressed the herald :

“O Pontonous, having mixed a cup, distribute wine to

¹ κάλλιον = καλόν.

² See my note on ii. 409.

all throughout the palace, that we may make libations to thunder-rejoicing Jove, and who attends upon venerable suppliants.”

Thus he spoke ; and Pontonous mixed the grateful wine ; and distributed to all, having first begun with the cups.¹ But when they had made libations, and drunk as much as their mind wished, Alcinous harangued and addressed them :

“ Hear me, ye leaders and rulers over the Phæacians that I may speak the things which my mind commands me in my breast. Now, indeed, having feasted ye may go home and sleep ; but in the morning convoking more old men, we will entertain the stranger in the palace, and will offer fitting sacrifices to the gods : and afterwards we will be mindful of his escort, that the stranger may return rejoicing to his own paternal land without labor and affliction under our escort, quickly, although he is very far off : nor in the mean time may he suffer any evil and calamity, before he steps upon his own land. There then he will suffer whatever things Fate and the heavy Destinies spun with the thread for him at his birth, when his mother brought him forth. But if any one indeed of the immortals has come from heaven, then this is something else which the gods are contriving : for always hitherto the gods appear manifest unto us, when we offer up illustrious hecatombs, and they feast sitting with us where we are. But if even any traveller going alone has met them, they by no means conceal themselves ; since we are close unto them, like as the Cyclops² and the savage tribes of Giants [are like one another].”

¹ i.e. having first made the due libations.

² The Scholiast explains the passage thus : “ We resemble the gods in righteousness as much as the Cyclops and Giants resembled each other in impiety. But in this sense of it there

But him the much-planning Ulysses addressed in answer :
 "O Alcinous, let something else be a care in thy mind ; for
 I am not like unto the immortals, who possess the wide hea-
 ven, either in my person or my nature, but unto mortal men,
 whomever of mankind thou knowest especially enduring toil ;
 to these indeed I should liken myself in my griefs: and I could
 relate to you even more evils, all the labors indeed which
 I have suffered by the will of the gods. But permit me, al-
 though grieved, to take my supper. For there is not any
 thing more shameless at the time of a hateful belly,¹ which
 commands one to be mindful of itself by its necessity,
 although one is much afflicted, and has grief in one's mind.
 Thus too I indeed have grief in my mind, but it always
 exhorts me to eat and drink ; and it makes me forget all
 things, as many as I have suffered, and commands me to fill
 myself. But do thou hasten, as soon as morning appears,
 that thou mayest place me, wretched one, in mine own coun-
 try, although I have suffered many things ; and may even
 life leave me on beholding my possession, and my servants
 and lofty-roofed large house."

Thus he spoke, but they all approved and advised to con-
 duct the stranger, since he had spoken rightly. But when
 they had made libations, and drunk as much as their mind
 wished, they, each of them, went home about to sleep ; but

is something intricate and contrary to Homer's manner. We
 have seen that they derived themselves from Neptune, which
 sufficiently justifies the above interpretation." Cowper. I have
 followed the Scholiast, with Loewe.

¹ The student must beware of regarding this as = *στυγερῆς*
γαστέρος. It rather means "tempore ventris esurientis, i.e.
esurienti cuique nihil molestius est (sc. ea ipsa)." Loewe.
 Translate therefore, "There is nothing more shameless than
 hunger, when the stomach craves for food." Cf. Oppian. Hal.
 iii. 399, ὡς οὐδέεν λιμοῖο κακώτερον οὐδέ βαρείης Γαστέρος ἢ κρατεῖ μὲν
 ἐν ἀνθρώποισις ἀη γνής καὶ γαλεπὴ δόσποινα συνέστιος.

divine Ulysses was left behind in the palace, and near him sat Arete, and godlike Alcinous ; and the handmaidens took away the preparations of the feast. But white-armed Arete began speaking to them, for she knew the veil and the tunic, when she beheld the beautiful garments, which she herself had wrought with her women attendants ; and addressing him, she spoke winged words :

“O stranger, I will myself first ask thee this, who art thou ? from whence art thou amongst men ? who gave thee these garments ? Surely thou dost not say that thou camest here wandering over the sea ?”

But her the much-planning divine Ulysses addressed in answer : “It is difficult, O queen, to relate my griefs entirely through, since the heavenly gods have given me many ; but I will tell thee this which thou askest, and inquirest of me. A certain island, Ogygia, lies far off in the sea, where deceitful Calypso, daughter of Atlas, a fair-haired crafty goddess, dwells : nor with her does any one of gods or mortal men associate ; but fortune led me alone, unhappy one, to her hearth, when Jupiter, having struck my swift ship with white thunder, cleft it in the middle of the dark sea. There all the others my excellent companions perished ; but I, laying hold of the keel of the ship rowed on both sides, with my arms, was borne along for nine days ; but in the tenth black night the gods made me approach the island Ogygia, where Calypso, the fair-haired crafty goddess dwells. She taking me loved me earnestly, and nurtured me, and said that she would render me immortal, and free from old age all my days ; but she did not at all persuade the mind in my breast. There I remained continually for seven years, and ever bedewed with tears the garments which, not mortal-like, Calypso gave to me ; but when at length the eighth revolving year came, then indeed she commanded me, inciting me

to return, through a message from Jove, or else her own mind was turned; and she sent me on a raft bound with many chains; and she gave me many things, bread and sweet wine, and put immortal garments on me: and she sent forth a harmless and gentle wind. For seventeen days indeed I sailed, passing over the sea, but on the eighteenth the shady mountains of thy land appeared; and the dear heart of me, ill-fated one, rejoiced; for still was I about to be conversant with much calamity, which earth-shaking Neptune raised up against me; who, having aroused the winds against me, hampered my journey, and troubled the immense sea: nor did the wave at all permit me mourning ceaselessly to be borne on the raft: this then indeed the storm scattered; but I cut through this gulf swimming; until the wind and the water carrying me, made me approach thy land. There, as I was going out, a billow forced me upon the shore, dashing me against mighty rocks and an unpleasant place; but retiring back I swam again, until I came to the river, where there appeared to me [to be] the best place, smooth from rocks; and there was also a shelter from the wind. And I came out, collecting my senses:¹ and ambrosial night came on; but I, going out at a distance away from the Jove-replenished river, slept among the thickets; and drew leaves about me; and a deity poured abundant sleep upon me. Here indeed amongst the leaves I slept all night, sorrowing in my heart, even until morn, and mid-day, and the sun set;² and sweet sleep left me.³

¹ συνάγων καὶ ἀνακτώμενος ψυχὴν. Eustath. "gathering strength reviving," Thiersch, Gk. Gr. p. 485.

² Observe that *ὅσσερό τ' ἡέλιος* refers to *εὐδον παννύχιος*, the in termediate words describing the time *during which he slept*. See the following note.

³ I have punctuated this passage to agree with Loewe's explanation. He well remarks, that although the sun had set, yet

And I perceived the handmaidens of thy daughter playing on the shore ; and amongst them she herself was like unto goddesses. I supplicated her. And she by no means failed of an excellent disposition, (so as thou wouldst not expect a younger one meeting you would do ; for the younger are ever foolish,) who gave to me plenty of food and dark wine, and washed me in the river, and gave me these garments. Thus, although grieving, I have told thee the truth."

But him Alcinous answered and addressed in turn : "O guest, certainly my daughter did not consider this properly, because she by no means brought thee to my house with her women attendants; thou, however, didst supplicate her first."

But him much-planning Ulysses addressed in answer : "Hero, do not on that account reprove thy spotless daughter : for she commanded me to follow with her women attendants. But I was not willing, fearing and being ashamed, lest by chance thy mind should be angered when thou didst behold me : for we tribes of men upon the earth are suspicious."

But him Alcinous answered and addressed in turn : "Guest, I have not such a heart within my breast, so as to be wrath in vain ; but all things that are proper are better. Would that, O father Jove, and Minerva, and Apollo, being such a one as thou art, and thinking the things which I do, thou wouldst have my daughter, and be called my son-in-law, remaining here ; and I would give thee both a house and possessions, if thou wouldst remain willingly ; but no one of the Phæacians shall detain thee against thy will ; let not this be acceptable to father Jove. But as to this I intend thy voyage to-morrow, that thou mayest be well as extreme darkness might not have yet come on, so that it was still necessary for Minerva to envelope him in a shade (cf. vii. 14). He also cautions us against joining the words *δοῦσε τ' ἡέλιος* with the following ones, as being repugnant to vi. 110, sqq.

sured ; but until then thou mayest lie down overcome with sleep ; and they will quietly row thee, until thou comest to thy country, and house, if it is any where else agreeable to thee : although it is a great deal farther than Eubœa ; for they, who of our people, saw it, when they conducted auburn-haired Rhadamanthus to see Tityus, the son of Earth, say that it is most distant ; and they arrived from hence, and accomplished it without labor in the same day, and brought him back home. And thou wilt thyself know how much my ships and youths are the best, to cast up the sea with the blade of the oar."

Thus he spoke ; and much-enduring divine Ulysses rejoiced ; and then praying he spoke and said a word, and called [on Jove] by name : " O father Jove, may Alcinous perform all the things, whatever he has said ! then indeed his glory would be inextinguishable over the bounteous earth, and I should reach my country."

Thus they spoke to one another. But white-armed Arete had commanded her handmaidens to place couches under the portico, and to throw upon them beautiful purple rugs, and to strew tapestry above, and to place woollen cloaks upon them, to spread over him. And they went from the palace, holding a torch in their hands ; but when they had strewn the thick bed, hastening,¹ they urged Ulysses with words, standing near him : " Rise to go to rest, O stranger ; thy bed is made."

Thus they spoke ; and it appeared to him delightful to go to rest. Thus much-enduring divine Ulysses slept there in the compact beds, under the sounding portico. But Alcinous lay down in the recess of the lofty house ; and near him his wife the queen prepared a couch and bed.

¹ Literally, "stirring up the dust," a metaphor derived from the race-course. See Bloomfield on *Æsch.* S. Th. 60.

BOOK VIII.

ARGUMENT.

An assembly of the Phæacians is convoked respecting Ulysses, and a vessel is prepared for his departure. Alcinous entertains the Phæacian nobles at his house; and the games begin. Demodocus the bard first sings the amours of Mars and Venus, and then the introduction of the wooden horse into Troy. Ulysses is affected by his song, and Alcinous, perceiving it, asks who he is, from whence he is come, and what is the occasion of his sorrow.

BUT when the mother of dawn, rosy-fingered morning, appeared, the sacred ¹ might of Alcinous rose from his bed, and noble Ulysses, the sacker of cities, rose also. And the sacred might of Alcinous led them to the assembly of the Phæacians, which was prepared for them near the ships. And having come, they sat down on the polished stones near [each other]; but Pallas Minerva went through the city, likened unto the herald of prudent Alcinous, planning a return for strong-hearted Ulysses. And standing near each man she addressed them :

“Hither come, ye leaders and chiefs of the Phæacians, to go to the assembly, that ye may hear of the stranger, who lately came to the house of prudent Alcinous, having wandered over the sea, in person like unto the immortals.”

Thus having spoken, she incited the might and mind of each. And the forums and seats were quickly filled with men assembling together; for many admired the prudent son of Laertes, as they beheld him, and Minerva shed divine grace over his head and shoulders; and she made him taller

¹ Ernesti observes that this epithet is applied to Alcinous, as a king, like “sanctitas” in Latin. Cf. Sueton. Cæs. 6.

and greater to behold, that to all the Phæacians he might be dear and awful and venerable, and might perform many contests, at which the Phæacians tried Ulysses. But when they were collected and assembled together, Alcinous harangued and addressed them :

“Hear, ye leaders and rulers over the Phæacians, whilst I speak what my mind commands me in my breast. This stranger, I know not who [he is], has come wandering unto my house, whether from eastern or western men ; but he incites us [to grant him] an escort, and prays for it to be safe. But let us, as hitherto, make ready the escort. For no other person who comes to my house, remains here a long time lamenting on account of an escort.¹ But come, we will draw a black ship for its first voyage² into the divine sea ; and let two and fifty youths³ be chosen amongst the people as many as hitherto have been the best. And do ye all, having bound the oars well to the benches, come out : but afterwards, coming to my house, make ready a hasty feast ; and I will supply it well for all. These things I enjoin the youths ; but do ye the rest, sceptre-bearing princes, come to my fair dwellings, that we may entertain the stranger kindly in our palace, nor let any one refuse ; and call the divine bard Demodocus, for to him the deity has granted song exceedingly, to delight in whatever his mind incites him to sing.”

Thus having spoken, he led the way ; and the sceptre-bearers followed with him ; but the herald went for the divine bard. And two and fifty youths, being chosen, went, as he commanded, to the shore of the barren sea. But when,

¹ i.e. “through wanting one.”

² Not only nearly built, but also *ἡ πρώτη κατὰ τὸ πλεῖν—ναυαρχίς*. Eustath.

³ Observe that *κόρυς* is made to agree with the dual *δύω*, not with *πεντήκοντα*, the plural. Cf. vii. 48 and 51, with the note of Eustathius.

indeed, they came to the ship and to the sea, they drew the black ship into the deep of the sea, and they placed a mast and sails in the black ship; and they fitted the oars in the leather loops, all rightly, and they spread out the white sails; and they moored her high out upon the sea; but afterwards they hastened to the great house of the prudent Alcinous. And the porches and the enclosures and houses were filled with men [collected together; and there were many young and old men]. And Alcinous sacrificed twelve sheep for them, and eight swine with white tusks, and two curve-footed oxen; these they skinned and managed, and made ready a delightful feast. And the herald came near, leading the harmonious bard, whom the Muse loved exceedingly; but she gave him both good and evil; she deprived him indeed of his eyes, but gave him sweet song.¹ For him Pontonous placed a silver-studded throne in the middle of the guests, leaning it against a tall pillar: and from a peg the herald had hung the clear-toned harp over his head, and taught him how to take it with his hands: and near him he placed a basket, and a beautiful table, and near him a cup of wine to drink, when his mind should incite him; they then stretched forth their hands to the food lying ready before them.

But when they had taken away the desire of drinking and eating, the Muse encouraged the bard to sing the glories of men, a song of which the fame then reached the wide heaven,

- ¹ The blindness of bards is almost proverbial. See some quaint and amusing illustrations in Dupont, *Gnomol. Hom.* p. 184. So Milton, *Par. Lost*, iii. 32:

“Nor sometimes forget
Those other two, equall’d with me in fate,
So were I equall’d with them in renown,
Blind Thamyris and blind Mæonides,
And Tiresias and Phineus, prophets old.”

the strife of Ulysses and Achilles, son of Peleus, how they formerly contended with vehement words in a splendid banquet of the gods ; but Agamemnon, king of men, rejoiced in his mind, when the chiefs of the Grecians contended ; for so Phœbus Apollo, giving an oracle, told him in divine Pylos, when he passed over the stone threshold to consult the oracle : for then the beginning of harm rolled on to the Trojans and the Grecians, through the will of mighty Jove.

These things the illustrious bard sang : but Ulysses, taking a large purple veil in his sturdy hands, drew it over his head, and covered his beauteous face ; for he was ashamed before the Phæacians, shedding tears from under his eyebrows. But when the divine bard had ceased singing, having wiped away the tears, he took the veil from his head, and taking a round cup,¹ he made libations to the gods ; but when he² began again, and the chiefs of the Phæacians incited him to sing, since they were delighted with his verses, Ulysses again, covering his head, mourned. Then indeed he escaped the notice of all the others, shedding tears, but Alcinous alone, sitting near him, marked and perceived him ; for he heard him mourning heavily ; he immediately therefore addressed the oar-loving Phæacians :

“Hear, ye leaders and rulers over the Phæacians, we are now satisfied in our mind with the equal banquet, and the harp, which is suited to the abundant feast ; but now let us go out, and try all the contests ; that also the stranger, returning home, may tell his friends how much we excel others in pugilism, wrestling, and leaping, and in the race.”

Thus having spoken he led the way, and they followed together ; and from the peg he hung the clear-toned harp : and

¹ But on the ἀμφικύπελλον, see my note on iii. 63.

² The bard.

the herald took the hand of Demodocus, and led him out of the palace; and he went before him the same way which the others, the chiefs of the Phæacians, had gone, to behold the contests. But they went to the forum, and a great crowd followed together, myriads. And there stood up many and excellent youths. There arose indeed Acroneus, and Ocyalus, and Elatreus, and Nauteus, and Prymneus, and Anchialus, and Eretmens, and Panteus, and Proreus, (and) Thoon, and Anabesineus, and Amphialus, son of Polynëus, son of Tecton; and there also rose up Euryalus, equal to man-slaughtering Mars, and Naubolides, who was the most excellent of all the Phæacians in form and person, after the blameless Laodamas; and there arose the three blameless sons of Alcinous, Laodamas, and Halius, and divine Clytonëus. Some then indeed first made trial in the race; and a course was extended for them from the goal, and they all flew swiftly together, raising the dust along the plain. Of them the blameless Clytonëus was the best in running; and as far as is the distance between mules [and oxen] in fallow land,¹ so far running on before, he came up to the people, but the others were left behind. But others made trial of laborious wrestling; in this Euryalus excelled all the chiefs; but in leaping Amphialus was the best of all. But on the other hand Elatreus was the most excellent of all with the quoit; and again Laodamas, the doughty son of Alcinous, in pugilism. But when all were delighted in their mind with the contests, Laodamas, son of Alcinous addressed them:

“Come, my friends, let us ask the stranger if he knows

¹ Literally, “as far as is the distance of mules in fallow land.” Clytonëus was as far in advance of his competitors, as there is left space between mules and oxen, when they are yoked together to plough a fallow land. Eustath. Cf. Il. x. 352. Loewe.

and has learnt any contest. Indeed he is not mean as to his nature, his thighs and legs, and both his hands above, and his stout neck and mighty strength ; nor is he wanting at all in youth, but he is broken down by many ills. For I do not think that there is any thing else worse than the sea to weaken a man, even though he be very strong."

Euryalus answered and addressed him in turn : "O Laodamas, thou hast spoken this word very rightly ; do thou now go and challenge him, and speak to him a word." But when the excellent son of Alcinous heard this, he then stood, going in the middle, and addressed Ulysses : "Do thou also come hither, O father stranger, and make trial of the contests, if thou hast by chance learnt any : and it is likely that thou art acquainted with contests. For there is not any greater renown for a man, whilst he exists, than what he shall have done with his feet and his hands. But come, make trial, and disperse cares from thy mind : for thy voyage will not long be delayed ; but the ship has just now been drawn out, and companions are ready."

Much-planning Ulysses answering addressed him : "O Laodamas, why do ye command these things, cutting me to the heart ? griefs are even more in my mind than contests, I who before indeed suffered very many things, and have endured many labors : but now I sit in your assembly desiring a return, entreating the king and all the people."

But him Euryalus answered in turn, and chided openly : "I by no means liken thee, O stranger, to a man skilled in contests, such as there are many amongst men. But [I liken thee] to him, who constantly being in a many-benched ship, [is] a ruler of sailors, who are also merchants, and is mindful of his freight, and a superintendent of provisions, and rapacious profits ; nor art thou at all like unto a wrestler."

But him much-planning Ulysses, looking sternly, addressed: "O stranger, thou hast not spoken well; you are like unto an injurious man: thus the gods do not bestow graceful accomplishments on all men, neither nature, nor mind, nor eloquence; for one man in appearance is weaker, but God adorns his form with words, and others look upon him with delight. But he discourses safely with mild modesty, and excels amongst those who are assembled together: and they look upon him, when coming through the city, as upon a god. Another again is like unto the immortals in his form, but grace does not crown his words.¹ So also thy form is handsome, nor would a god fashion it otherwise; but thou art foolish in thine understanding: thou hast provoked my mind in my breast, having spoken not according to propriety; but I am not unskilled in contests, as thou, forsooth, dost say, but I think that I was amongst the first, when I trusted in my youth, and in my hands. But now I am held fast by calamity and griefs; for I have endured many things, both wars amongst men, and passing over the grievous waves; but even thus, although having suffered many evils, I will make trial of the contests, for thy language is galling to the mind;² and thou hast provoked me by thy words."

He spoke, and rushing with his garment as it was,³ he seized a very large and thick quoit, no little firmer, than with what the Phæacians played at quoits with one another. Whirling this round, he hurled it from his strong hand; but the stone whizzed; and the Phæacians, who use long

¹ Literally, "grace is not set as a crown around his words."

² Tasso, *Gier.* canto x. st. 10:

"Ne il mordace parlar' indarno è tale
Perche della virtù cote è lo sdegno."

³ i.e. without stripping, after the manner of combatants.
Schol. σὺν τῷ ἱματίῳ ὡς εἶχεν.

oars, sea-famous men, crouched down upon the earth from the throw of the stone ; but it flew over all the marks, rushing easily from his hand ; for Minerva, likened in person unto a man, had set the boundaries, and spoke and said :

“Even a blind man, O stranger, groping about, would distinguish the mark ; since it is by no means mingled with the multitude, but is far the foremost ; but do thou be confident, at least as to this contest ; no one of the Phæacians shall reach this, nor pass beyond it.”

Thus she spoke ; but much-enduring divine Ulysses was glad, rejoicing, because he perceived a kind friend in the ring, and then he addressed the Phæacians more lightly ; “Reach this now, O youths ; but I think that I will soon send another as large, or even larger. Of the others, whomsoever¹ his heart and mind exhorts, let him come hither and make trial (since ye have irritated me very much) either in pugilism, or in wrestling, or even in the race, I grudge not at all, of all the Phæacians, [I say,] except Laodamas himself : for he is my host ; and who would contend with one who receives him ? That man indeed is foolish and worth nothing, whoever proposes a strife in contests with his host, among a foreign people ; and he makes all his own affairs worse : but of the others I refuse not nor despise any one, but I wish to know and to make trial openly ; for I am not insignificant in all things, as many contests as there are amongst men. For I know well how to handle the well-polished bow ; I could hit a man the first, darting arrows in a crowd of hostile men ; even though very many companions should stand near, and should direct their bows against the men. Philoctetes indeed alone excelled me with the bow, amongst the people of the Trojans, where we Greeks used

¹ Observe the poetic form *δτινα* for *δυντινα*. Cf. Thiersch, Gk. Gr. § 206, 26.

our bows. But of the others I say that I am far the best, as many as are now mortals eating food upon the earth. But I am not willing to contend with former men, neither with Hercules, nor Eurytus the Œchalian, who contended even with the immortals about bows: therefore mighty Eurytus died immediately, nor did he attain to old age in his palace; for Apollo, wrath with him, slew him, because he challenged him to a contest of archery. And I dart with a spear, as far as no one else would with an arrow. I fear for my feet alone, lest any one of the Phæacians should pass me; for I have been very greatly beaten down in many waves: since there was no continual provision¹ for oneself in a ship; therefore my limbs are relaxed."

Thus he spoke, but they all were speechless in silence; and Alcinous alone answering addressed him: "O stranger, since thou dost not speak these things unpleasant to us, but dost wish to show thy prowess, which accompanies thee, being angry, because this man standing in the contest has chided thee; in order that no mortal may blame thy prowess, whoever in his mind knows how to speak fitting things; come now, understand my word, that thou mayest relate to another also of the heroes, when thou dost feast in thy palace, near thy wife and thy children, mindful of our excellence, what works Jove enjoins upon us throughout, even from our ancestors. For we are not faultless pugilists, nor wrestlers, but we run swiftly with our feet, and are the best in [managing] ships: and ever dear to us [is] the banquet, and the harp and dances, and changing of garments, and

¹ From the passage at vs. 452, ἐπιδὼδὲ λίπε δῶμα Καλυψοῦς ἤσκει μοιο· τόφρα δὲ οἱ κοιμήσθαι γε, θεῶν ὥς, ἐμπέδος ἦεν, referring to v. 264, sqq. I think there is no doubt that food, sustenance, is meant, especially if we remember Homer's ideas on the weakness produced by hunger, as implied in the words γυῖα λείδονται. Cf. II. xix. γυῖα βαρύνεται, κ. τ. λ., and Duport, Gnom. Hom. p. 106, sqq.

warm baths, and beds. But come, ye dancers of the Phæacians, as many of you as are the best, play; that the stranger returning home may relate to his friends how much we excel others in sailing, and in the race, and in the dance, and the song. But let some one go immediately, and bring the clear-toned harp for Demodocus, which lies some where in our house."

Thus spoke god-like Alcinous; but the herald rose to bring the sweet harp from the house of the king. And all the nine public chosen umpires¹ rose up, who managed every thing well in the contests: and they made the floor smooth, and widened the beautiful ring. And the herald came near, bringing the clear-toned harp to Demodocus; and he then went into the middle; and around him there stood youths in the prime of life, skilled in the dance: and they struck the divine floor² with their feet: but Ulysses regarded the twinklings³ of their feet, and marvelled in his mind.

But he playing on the harp struck up⁴ to sing beautifully. about the love of Mars and beautifully-crowned Venus, how they at first had intercourse stealthily in the house of Vulcan: for he gave her many things, and disgraced the couch and bed of king Vulcan; but to him there immediately came as a messenger the Sun, who perceived them mixed in love. But Vulcan, when he heard the heart-paining tale, hastened to his smithy, deeply planning evils in his mind: he placed a mighty anvil on the stock, and forged chains not to be broken or loosed, that they might remain there fixed. But

¹ The term *σίσυμνήτης* was originally applied to the governors of the Cumeans, and hence to rulers in general.

² The primary meaning of *χορος* is "a place for dancing."

³ *Micationes*, quick, rapid movements.

⁴ See on i. 155.

after he had contrived the stratagem, enraged with Mars, he hastened to the chamber, where his dear bed lay. And then around the bed-posts he put chains in a circle on every side ; and many were fitted above from the ceiling, as slender cobwebs, which no one could see, even of the blessed gods ; for they were made exceedingly cunning. But when he had spread all the snare around the bed, he pretended that he would go to Lemnos, a well-built city, which to him is by far the dearest of all lands.¹ Nor did golden-bridled Mars keep a blind look-out, when he beheld Vulcan, illustrious for his art, going to a distance ; he hastened to the house of illustrious Vulcan, desirous of the love of beauteous-crowned Venus. But she having lately come from her father, the powerful son of Saturn, sat down : but he went within the house, and laid hold of her by the hand, and spoke and addressed her :

“Come, dear one, let us twain turn to bed to lie down ; for Vulcan is not at home, but is now gone some where to Lemnos, to the barbarous Sintians.”

Thus he spoke ; and to her it seemed delightful to go to bed. They twain mounting the couch laid down to rest ; but the artful chains of ingenious Vulcan were spread around them, nor could they by any means move their limbs, nor rise up. And then indeed they knew that there were no longer means of escape. But illustrious Vulcan came near them, returning again before he reached the land of Lem-

¹ The student will doubtless remember that each deity had a favorite place of abode and worship. Thus Venus possessed Paphos, (*infra*, 363) Juno Samos, Argos, and Carthage, (*Virg. Æn.* i. 19. *Ovid, Met.* viii. 220. *Apud. Met.* vi. p. 458. *Eustath. on Dion. Pierieg.* 530.) Æsculapius Epidaurus, &c. The reason of Vulcan's preference is explained by Eustathius thus, διὰ τοῦς ἐκεῖ κρατῆρας τοῦ πυρός καὶ ὅτι καὶ πόλεις δύο περὶ αὐτὴν ὦν μία καὶ ἡ Ἡζαιρία.

nos : for the Sun kept a look-out for him, and told him the affair : [and he hastened home, sorrowing in his dear heart ;] and he stood in the vestibule ; and fierce anger possessed him, and he shouted terribly, and called aloud to all the gods.

“O father Jove, and ye other blessed gods who exist ever, come, that ye may behold deeds not to be laughed at nor endured ; how Venus, the daughter of Jove, always dishonors me who am lame, and loves all-destructive Mars ; because he is handsome and sound-footed, but I am become weak ; but there is no one to blame for me, but my two parents, who ought not to have produced me. But see where they sleep together in love, having ascended my bed ; but I am grieved at beholding them. I do not indeed expect that they will any more, even a little while, lie so, although loving each other very much : perhaps they will not both wish to sleep : but a snare and chain shall detain them, until her father shall repay all the dowries, whatever I gave him, for the impudent damsel, because his daughter is fair, but not chaste.”

Thus he spoke ; and the gods were assembled at the brazen house : earth-shaking Neptune came, all-beneficent¹ Mercury came, and the far-darting king Apollo came : but the female deities each remained at home through shame. And the gods, bestowers of good things,² stood in the vestibule ; and there arose an inextinguishable laughter amongst the blessed gods, when they saw the arts of ingenious Vulcan. But thus some one³ said, looking to another who was near :

¹ *ἱριόβνης*, ἔρι δυνεας τοὺς ἀνθρώπους μεγαλωφείης, πολυωφείης. Schol. Cf. Alberti on Hesych. t. i. 1432.

² On this sentiment respecting the heavenly bestowal of “every good gift,” see Duport, *Gnom. Hom.* p. 190, and Barth. on Gratius, *Cyneg.* I.

³ *τις* = one to another.

"Evil works do not succeed : the slow overtakes the quick : as now Vulcan, although slow, has caught Mars, the swiftest of the gods who possess Olympus, he being lame, [has caught him] by his art ; wherefore he owns a fine for being detected in adultery."

Thus they spoke such things to one another ; and king Apollo, the son of Jove, addressed Mercury : "O Mercury, son of Jove, messenger, giver of good things, wouldst thou be willing, pressed in strong chains, to sleep in the bed near golden Venus?"

But him the messenger, the slayer of Argus, immediately addressed : "I wish this might happen, O king, far-darting Apollo, (and) might thrice so many immense chains surround me, and ye gods behold, and all the goddesses, yet I would sleep near golden Venus."

Thus he spoke, and laughter arose amongst the immortal gods. But laughter did not possess Neptune ; but he constantly entreated the illustrious artificer Vulcan, that he would loose Mars : and addressing him, spoke winged words : "Loose him ; and I promise that he shall pay, as thou commandest, all the things that are proper amongst the immortal gods."

But him illustrious Vulcan addressed in turn : "Do not, O earth-shaking Neptune, command me these things. Wretched indeed are the sureties to be received for the bad.¹ How could I oblige you, among the immortal gods, if Mars should go away, having escaped the debt and the chain?"

But him Earth-shaking Neptune addressed in turn : "O Vulcan, even though Mars, escaping from the debt, should go away flying, I myself will pay thee these things."

¹ I follow Loewe, understanding *δελαι ἢ ὥστε ἰγγυῖσθαι*, in the sense of *λαμβάνειν ἰγγύας*, as Eustathius rightly says.

But him illustrious Vulcan immediately answered : " It is not possible, nor is it meet to reject thy word."

Thus speaking, the might of Vulcan loosed the chain. When they were loosed from the chain, although it was strong, both rushing forth immediately, he (Mars) went to Thrace, but she, the laughter-loving Venus, came to Cyprus, to Paphos, where is her grove and incensed altar : here the Graces washed her, and anointed her with immortal oil, such as glosses over the gods who exist for ever : and they put beautiful garments around her, a marvel to behold.

These things the illustrious bard sang ; and Ulysses was delighted in his mind as he heard it, and also the other Phæacians who use long oars, illustrious sailors. But Alcinous commanded Halios and Laodamas to dance alone, since no one rivalled them. When then they had taken the beautiful purple ball in their hands, which skilful Polybus made for them, one of them, bent backwards, threw it towards the shadowy clouds ; and the other having raised himself on high from the earth, easily laid hold of it, before he reached the ground with his feet. But when they had made trial with the ball straight upwards, they afterwards danced on the fruitful earth, frequently throwing it from one to another, and the other youths applauded, standing in the ring ; and a great noise arose under [their feet]. Then divine Ulysses addressed Alcinous :

" O King Alcinous, most illustrious of all the people, you certainly engaged¹ that you were the best dancers, and certainly these things have been accomplished ; astonishment possesses me as I behold."

Thus he spoke ; and the sacred might of Alcinous rejoiced ; and he immediately addressed the oar-loving Phæa-

¹ Literally " threatened," which we sometimes say in English, with a jocular meaning.

cians : "Listen ye leaders and rulers over the Phæacians, the stranger seems to me to be very prudent. But come, let us give him a present of hospitality, as is just ; for twelve excellent princes rule, chieftains amongst the people, and I myself am the thirteenth ; of whom do each of you bring a well-washed veil, and a tunic, and a talent of precious gold. And let us all together immediately bring them, that the stranger, having them in his hands, may go to supper rejoicing in his mind : but let Euryalus appease him with words and a present ; since he did not speak rightly."

Thus he spoke ; but they all praised, and ordered it ; and each of them despatched a herald to fetch the gifts ; but him Euryalus answered, and addressed in turn :

"O king Alcinous, most illustrious of all the people, therefore I will appease the stranger, as thou commandest ; I will give him this all-brazen sword, whose hilt is silver, and a scabbard of newly-sawn ivory is set around it ; and it will be worth much to him."

Thus saying, he placed the silver-studded sword in his hands, and speaking winged words, addressed him :

"Hail, O father stranger ; and if any grievous word has been uttered, may the storms, having snatched it up immediately, carry it away ; but to thee may the gods grant both to behold thy wife, and to reach thy country ; since thou art suffering misfortunes a long time away from friends."

But him much-planning Ulysses addressed in answer : "Much hail thou also, friend, and may the gods give thee happiness ; nor mayest thou hereafter at all have regret for this sword, which thou hast given me, appeasing me with words."

He spoke, and girt about his shoulders the silver-studded sword ; and the sun set, and the famous gifts were present *for him*. And the noble heralds bore them to [the house]

of Alcinous ; and the sons of illustrious Alcinous having received them, placed the very beautiful gifts near their venerable mother. And the sacred might of Alcinous led the way for them, and coming they sat on lofty thrones ; then truly mighty Alcinous addressed Arete :

“Hither, lady, bring a handsome chest, whichever is best ; and in it place a well-washed cloak, and a tunic ; and warm for him a brazen vessel with fire, and heat water, that both having washed himself, and having seen all the presents placed in order, which the illustrious Phæacians have brought here, he may be delighted both with the banquet, and by hearing the chaunt of song : and I will give him this my cup, very beautiful, golden, that remembering me all his days, he may pour forth libations in his palace, both to Jove and the other gods.”

Thus he spoke ; and Arete told her handmaidens, with all haste to place a large tripod on the fire. And they placed a three-footed laver on the bright fire ; and poured water in it, and taking wood kindled it beneath. The fire encircled the belly¹ of the tripod, and the water was warmed. But in the meanwhile Arete brought out of her chamber a very beautiful chest for the stranger, and placed in it handsome presents, a garment, and gold, which the Phæacians gave him, and in it she put a cloak and beautiful tunic, and speaking, addressed to him winged words :

“Thyself now look to the lid, and quickly put a chain upon it,² lest any one should defraud thee on thy way, when again thou sleepest sweet slumber, going in the black ship.”

But when much-enduring divine Ulysses heard this, he immediately fitted on the lid, and quickly put upon it a

¹ Or the lower part, τὸν πυθμῖνα. Schol.

² “In ancient times it was the custom to secure boxes with straps. Keys were a more modern invention.” Eustath.

various chain, which venerable Circe sometime taught him in his mind. And the housekeeper bade him forthwith wash himself, having gone into the bathing tub: and he gladly in his mind beheld the warm bath; because he had not been at all used to take care of himself since he left the dwelling of the fair-haired Calypso; but so long at least care of himself was continual to him, as to a god. When therefore the handmaidens had washed and anointed him with oil, and had thrown about him a beautiful mantle and tunic, having gone out of the bath, he went to the men who were drinking wine; but Nausicaa, possessing beauty from the gods, stood by a pillar of the well-made roof; and she admired Ulysses, seeing him with her eyes, and speaking she addressed to him winged words: "Farewell, stranger, that sometime being in thy paternal land thou mayest remember me, that thou owest to me first the debt of preservation of thy life."

But her much-counselling Ulysses addressed in answer: "Nausicaa, daughter of strong-hearted Alcinous, thus now may Jove, the mighty-sounding husband of Juno, grant to me both to go home, and to see the day of my return; then there also to thee, as to a deity, would I pray still all my days; for thou hast saved my life, O damsel."

He spoke, and sat on a throne near king Alcinous. And they now both divided the shares [of the feast], and mixed wine. And a herald came near, bringing the harmonious bard, Demodocus, honored by the people; and he sat him in the midst of the feasters, having propped him against a lofty column. Then indeed much-planning Ulysses addressed the herald, having first cut off [a portion] from the back; and a great part of a white-tusked swine was left, and rich fat was about it.

"*Herald, take and give this flesh to Demodocus, that he*

may eat ; and I will embrace him, although grieved. For by all earthly men bards are allotted honor and respect, because indeed the Muse has taught them songs, and loves the tribe of bards."

Thus he spoke ; but the herald, bringing it, placed it in the hands of the hero Demodocus ; and he received it and rejoiced in his mind. And they stretched forth their hands to the food which lay ready before them. But when they had taken away the desire of drinking and eating, then truly much-planning Ulysses addressed Demodocus :

"O Demodocus, I indeed praise thee above all mortals ; either the Muse, child of Jove, has taught thee, or Apollo at least ; for thou singest well in order the fate of the Achæans, both what things they did, and suffered, and what things the Achæans labored ; as if perchance either being thyself present, or having heard from another. But come now, change [the strain] and sing the preparation of the wooden horse, which Epeus made with Minerva, which divine Ulysses formerly brought into the citadel, a stratagem, having filled it with men who sacked Ilium. If indeed thou shouldst tell me these things in order, I will immediately tell to all men, how a kind god has bestowed on thee divine song."

Thus he spoke ; and he, inspired by the god, began, and showed forth his song, taking it from thence, how the Argives, some indeed having embarked in the well-benched ships, sailed away, having hurled fire into their tents ; and others now were sitting around all-famous Ulysses in the forum of the Trojans, being covered in the horse ; for the Trojans themselves had drawn it into the citadel. Thus it stood ;¹ and they sitting about it spoke many undecided things ; and counsel pleased

¹ Compare Virg. *Æn.* ii. 31, sqq. Petron. Arb. § 123. Eurip. *Troad* 540, sqq. Tryphiodor. 238, sqq.

them three ways, either to cut through the hollow wood with the hard brass, or having dragged it to a summit, to cast it down the rocks, or to permit the great image to be a propitiation of the gods, as it was even afterwards about to be brought to pass. For it was fated that it should perish, when the city should cover around¹ a great wooden horse, where all the best of the Argives sat, bearing slaughter and Fate to the Trojans. And he sang how the sons of the Greeks destroyed the city, being poured forth from the horse, having left the hollow ambush. He sang that one laid waste² the lofty city in one way, and another in another; but that Ulysses, like Mars, went to the house of Deiphobus with godlike Menelaus. There indeed he said, that he, having dared a very fierce battle, conquered afterwards by means of strong-hearted Minerva. These things, then, the very famous bard sang; but Ulysses was melted, and a tear moistened his cheeks under his eyelids. And as a woman weeps falling about her dear husband, who falls before his own city and people, warding off the fatal day from his town and children; she indeed, gazing on him dying and gasping, spread about him laments shrilly; but they behind smiting her with spears on the back and the shoulders, lead her into captivity, to have both toil and calamity, and with most piteous grief her cheeks fade. So Ulysses poured a piteous tear from under his eye-brows. Then indeed he escaped the notice of all the others, pouring forth tears, but Alcinous alone observed and perceived him, sitting near him, and heard him mourning heavily; and immediately addressed the oar-loving Phæacians:

“Hear, ye leaders and rulers over the Phæacians, and let Demodocus now stop his clear-toned harp; for somehow he

¹ i.e. contain.

² Literally, “lopped, cropped down.”

does not sing these things gratifying to all. From the time when we were supping, and the divine bard began, from this time the stranger has not by any means ceased from mournful grief; some great sorrow surrounds his mind; but come, let him stop, that we may all alike be delighted, hosts and guest; since thus it is much more honorable. For these things are prepared on account of the venerable stranger, an escort, and grateful presents, which we entertaining [him] bestow on him. The stranger and suppliant is considered in the place of a brother by a man who partakes of understanding even a little. Do thou therefore now not conceal by crafty thoughts what I shall ask thee: but it is better that thou shouldst say. Tell the name, whatever both thy mother and father there called thee, and others, who dwell in and around the city; for no one of men is altogether nameless, neither bad nor good, since he was first born, but parents give [names] to all, when they bring them forth. And tell me thy land, and people, and city: that our ships calculating in thought¹ may conduct thee thither. For there are no pilots for the Phæacians, nor are there rudders at all, which other ships have; but they themselves ken the thoughts and minds of men. And they ken the cities and rich fields of all men; and very swiftly pass over the ridge of the sea, covered with darkness and a cloud; nor is there fear at any time for them, that they will be either harmed at all or perish. But I have heard my father Nausithous sometime telling these things thus, who said that Neptune was indignant with us, because we are harmless conductors of all. He said that he would sometime destroy a well-worked ship of the Phæacian men returning from a conduct on the shadowy sea, and that a

¹ These "thinking ships" of Homer's are almost as clever as the "prophesying Argo" of Valerius Flaccus, i. 2.

great mountain [of waves]¹ should cover around our city. Thus the old man spoke ; which things the god will either accomplish, or they will be not accomplished, as is grateful to his mind. But come, tell me this and inform me truly, both whither thou hast wandered, and to what lands of men thou hast come ; both themselves and their well-inhabited cities. And how many are both cruel, and rough, and not just ; and who [are] hospitable, and have a mind which regards the gods. Say too at what thou weepest, and art grieving within thine heart, on hearing the calamity of the Argives, Danaans, and Ilium. That [calamity] the gods indeed devised, and destined destruction for men, that it may be a [subject of] song even to posterity. Has indeed some relation of thine perished before Ilium, who was brave, a son-in-law, or father-in-law, who are nearest to us after both our own blood and race ? Or perchance even some man thy companion, knowing things pleasing to thee, brave ; since he indeed is not at all inferior to a brother, who, being a companion, kens what is prudent :

¹ Virg. *Æn.* i. 109, "præruptus aquæ mons." Ovid, *Trist.* i. 2, 19, "quanto montes volvuntur aquarum ;" ii. 10, 20, "Inque modum tumuli concava surgit aqua."

BOOK IX.

ARGUMENT.

Ulysses begins the narrative of his adventures. He relates how he fought with the Ciconians, and destroyed Ismarus; that he then came to the Lotophagi; and afterwards to the land of the Cyclops; where he was shut up in the cave of Polyphemus, who devoured six of his companions; but that after he had intoxicated him with wine, he blinded him while asleep, and escaped with the rest of his companions.

BUT him much-planning Ulysses addressed in answer : “O King Alcinous, thou most illustrious of all the people, of a truth it is a fine thing to listen to such a bard as he is, like unto the gods in his voice; for I do not think there is any event¹ more delightful, than when joy possesses a whole people, and the banqueters sitting in order through a house listen to a bard; and near them tables are filled with bread and meat; and the cup-bearer drawing wine from a bowl, carries it, and pours it into the cups; this seems to me in my mind to be something most excellent. But thy mind has turned to inquire concerning my sad griefs, that still more lamenting I may mourn. What first, indeed, what next, and what last of all shall I relate? For the heavenly gods have given me many griefs. But now I first will tell my name, that ye both may know; and that I hereafter, having escaped from a cruel day,² may be a host unto you, although inhabiting houses at a distance. I am Ulysses, the son of Laertes, who am an object of attention to men in all kinds

¹ *τίλος* appears to mean nothing more than “thing, event.” See Cassaub. on Athen. ii. 3.

² i.e. death.

of craft, and my fame reaches heaven. And I inhabit Ithaca, well situated towards the west; and in it there is a mountain. Neritus, leaf-shaking,¹ very conspicuous; and around it there are many islands very near to one another. Dulichium, and Samos, and woody Zacynthus; but it lies low, the highest² in the sea towards the west, (but those that are separated from it [lie] towards the east and the sun,) craggy, but a good nourisher of youths; I cannot at all behold any thing else sweeter than this island. Certainly, indeed, Calypso, divine one of goddesses, kept me away from thence [in her hollow caves, desiring that I should be her husband];³ so in like manner did Ææan Circe, crafty, detain me in her palace, desiring that I should be her husband; but they did not at all persuade the mind in my breast. Since nothing is sweeter than one's own country and one's parents, although one should inhabit a wealthy house at a distance, in a foreign land, far from one's parents. But come, I will tell also of my very toilsome return, which Jove sent upon me when I went from Troy.

“The wind bearing me from Ilium made me approach the Ciconians in Ismarus; and there I laid waste the city, and destroyed them.⁴ And taking their wives and many possessions out of the city, we divided them, that no one might go deprived of an equal share. Then indeed I ordered that we should fly with a moist foot;⁵ but they very foolish did

¹ i.e. woody.

² *παραπρᾶν* is to be explained by the fact that the sea at a distance seems to rise; hence the island farthest seemed higher than the nearest. Strabo, x. p. 454, quoted by Eustath., had a glimpse of the meaning. See my note on Phil. 513, and Arnold on Thucyd. i. 112. G. Burges.

³ A very doubtful verse.

⁴ The Ciconians.

⁵ There are different ways of explaining this word; the most probable way of taking it seems to be that chosen by the

not obey me. There they drank much wine, and slew many sheep near the shore, and beeves curve-footed, bent-horn. But in the mean time the Ciconians going called upon the Ciconians, who were their neighbors, both more in number, and braver, who inhabit the continent, knowing how to fight with men from horses, and, when there is need, being on foot. Then they came in the morning, as many in number as are the leaves and flowers in spring; then at length evil fate from Jove stood over ill-fated us, that we should suffer many griefs. And having placed themselves [in array], they engaged in battle near the swift ships, and struck one another with brass-tipped spears. Whilst it was morning, and sacred day grew on, so long we remained, warding them off, although they were more in number: but when the sun changed its journey towards evening,¹ then at length the Ciconians, subduing the Achæans, put them to flight. Six well-greaved companions out of each ship perished; but the rest of us escaped death and fate. And from thence we sailed forward sorrowing in our heart, rejoicing [at our own escape] from death, having lost our dear companions. Nor yet² did my ships rolling on both sides proceed, before we thrice cried out to each one³ of our wretched companions, who

Scholiast, *with a moist foot*, metaphorically for *in a ship*. Old Transl. The same view is adopted by Loewe and Ernesti.

¹ Literally, "towards the time when oxen are loosed from labor." Buttm. Lexil. p. 89, observes: "this is in truth a great and beautiful idea, full of spirit and meaning; the moment at which it may be supposed, that in the whole agricultural world the wearied steer is loosed from his daily labor." Cf. Heliodor. Ethiop. ii. p. 91, ed. Bourd. Καὶ ἦν μὲν ὥρα περὶ βουλευτόν ἡδὴ. Hesychius interprets it, ἡ δέλη, ὥρα, ἐν ἣ τὸ ἄροτρον λύεται τῶν βοῶν.

² ἄρα is emphatic. See Clarke.

³ Join ἑκαστόν τινα, not, as the former prose translator supposed, τινὰ αὖσαι. On the custom here mentioned see Virg. Æn. iii. 67. "animamque sepulcro condimus, et magna supremum voce

died in the plain, slain by the Ciconians. And cloud-compelling Jove stirred up a north wind against our ships, with a divine whirlwind, and he covered the earth and the sea together with clouds; and night arose from heaven. They then were borne along to leeward, and the force of the wind rent their sails in three and four places. And these¹ we let down into the ships, dreading destruction, and we drew them² eagerly forward to the continent. There two nights and two days we lay continually, consuming our mind at the same time both with toil and griefs; but when at length fair-haired morning brought about the third day, having set up our masts, and drawn up our white sails, we sat down; and the wind and the helmsman guided them straight along. And now I should have reached my paternal land unharmed, but the billow and the stream and the north wind thrust me away as I was doubling Malea, and made me wander to Cythera. And from thence I was carried for nine days over the fishy sea by baleful winds; but on the tenth we came upon the land of the Lotophagi, who eat flowers as food. There then we landed on the continent, and drew water; and immediately my companions took supper near the swift ships. But when we had tasted of meat and drink, then at length I sent my companions, having chosen two men, giving a herald as third,³ in company with them, to go⁴ and

ciemus." vi. 506, "et magna manes ter voce vocavi." Cf. Eur. Suppl. 773, 804. Alcest. 625, with my notes on the former passage, t. i. p. 331, ed. Bohn.

The sails.

² The ships.

³ I am unwilling to deprive my readers of the following brilliant specimen of accurate construing found in the old and (most wisely) anonymous prose translation, "giving a herald to the third." And yet Eustathius had written *ἑταῖροι δύο στέλονται καὶ τρίτος κήρυξ*.

⁴ On the Lotophagi the student will find very copious and interesting information in the notes of Loewe on this passage, and of De Pinedo on Steph. Byz. v. *λωτοφροῦς*, p. 432.

inquire, what men they were who eat food upon the land. But they, going immediately, were mingled with the Lotus-eating men: nor did the Lotophagi devise destruction for our companions, but they gave them to taste of the lotus. But whoever of them eat of the pleasant food of the lotus, he no longer wished to bring back news, nor to return, but they preferred to remain there with the Lotophagi eating lotus, and to be forgetful of return. Them indeed weeping I by force led to the ships, and dragging, bound them under the benches in the hollow ships. But I exhorted my other beloved companions, to hasten and embark on the swift ships, lest by chance any one eating of the lotus, should be forgetful of return. But they immediately embarked, and sat down on the benches; and sitting in order they smote the hoary sea with their oars.

“And from thence we sailed forward, sorrowing at heart: and we came to the land of the monstrous¹ Cyclops, who have no laws, who, trusting in the immortal gods, neither plant a plant² with their hands, nor plough: but all these things unsown, untilled, spring up, wheat and barley, and vines, which bear wine from large clusters, and the shower from Jove nourishes them. Among them [there are] neither assemblies for consulting, nor rights: but they inhabit the summits of lofty mountains in hollow caves; and every one gives judgment to his children and wives; nor do they care for one another. There a long³ island is stretched out from

¹ Cf. Buttmn. Lexil. p. 514, where he regards the Cyclops as “monstrous children of nature, who needed no social or legal relations among themselves, and consequently did not acknowledge them towards others.”

² An antiquated and somewhat oriental style of repetition.

³ See Ernesti. I myself should prefer the reading preserved in Eustathius *ελάχεια* = *ελαχίστην*. This is, however, great uncertainty both respecting the orthography and the meaning of this word.

the haven of the land of the Cyclops, not very near, nor far off, woody; and in it wild goats are produced in boundless number; for the step of men does not interfere with them: nor do hunters, who undergo toils in the wood, searching the tops of mountains, go over it. It is neither kept by flocks, nor by ploughings, but itself, for all days unsown and untilled, is bereft of men, and feeds bleating goats. For the Cyclops have not vermillion-prowed ships, nor are there men amongst them builders of ships, who can make well-benched ships, which would perform every thing, going to the cities of men: as frequently men, who have prepared for themselves a well-inhabited island, pass in ships over the sea, one to another: for it is not at all bad, but would produce every thing in season. For there are in it watery, soft meadows, near the banks of the hoary sea; and the vines would be very unperishable. And in it the tillage is light; and they would always reap a deep harvest in season, since the soil is very rich below. And there is a haven with a good station, where there is no need of cable, nor to cast anchors, nor to bind the halsers, but driving in to remain so long, until the mind of the sailors should excite them, and the winds should blow. But at the head of the haven flows clear water, a fountain from under a cave; and around poplars spring up. There we sailed, and some deity conducted us through the dark night; nor did it appear so as to be seen. For there was a dense mist about the ships, nor did the moon shine from heaven, for it was covered with clouds; from thence no one beheld the island with his eyes; nor did we perceive the long waves rolling to the beach, before the well-benched ships struck against it. But when the ships struck, we took down all the sails, and we ourselves disembarked upon the shore of the sea; there having fallen asleep, *we awaited* divine morning. But when the mother of dawn,

rosy-fingered morning, appeared, admiring the island we went round about it. And the nymphs, the daughters of Ægis-bearing Jove, roused the mountain-dwelling goats, that my companions might take their meal. Immediately we took our bent bows and long-pointed javelins from the ships; and arrayed in three bands, we struck them; and the deity straightway gave us a strength-recruiting prey. Twelve ships indeed followed me, and to each nine goats were allotted; and they selected ten for me alone. Thus, then, during the whole day, until the setting sun, we sat feasting on much flesh and sweet wine. For the ruby wine was not yet expended from the ships, but was in [them]: for each of us drew much in kegs, when we captured the sacred citadel of the Ciconians. And we looked to the land of the Cyclops, who were near, and [perceived]¹ smoke, and their voice, and that of the sheep and goats.² But when the sun set and darkness came on, then at length we went to rest on the shore of the sea: but when the mother of dawn, rosy-fingered morning, appeared, then I, having made an assembly, spoke amongst all: 'Do ye others, my beloved companions, now remain, but I, with my own ship and my companions, will go, and make trial of these men who they are, whether they are insolent, and wild, nor just; or are hospitable, and their mind is god-like.' Thus having spoken, I embarked in my ship; and commanded my companions both to embark themselves, and to loose the halsers. But they immediately embarked, and sat down on the benches; and sitting in order, they smote the hoary sea with their oars. But when indeed we came to the country near at hand, there we be-

¹ On this *zeugma*, ἐλέσσομεν—φθογγην, see my note on Æsch. Prom. p. 2, n. 7, ed. Bohn.

² On this subsequent story of the Cyclops Euripides has grounded a Satiric Drama of the same name. See the note to my translation of Euripides, t. ii. p. 288, n. 4, ed. Bohn.

held a cave on the extreme part [of the land], near the sea, lofty, covered with laurels; there much cattle, both sheep and goats, were sleeping; and around a lofty hall was built with stones dug out of the earth, and tall pines, and lofty-tressed oaks. There a monstrous man was sleeping, who was pasturing his cattle alone at a distance; nor did he herd with others, but being apart (by himself) he kenned lawless things. And truly he was a monstrous prodigy; nor was he like unto a man who feeds on bread, but unto the woody top of lofty mountains, when it appears alone [separated] from others. Then indeed I ordered my other beloved companions to remain there near the ship, and to draw up the ship; but I, having chosen twelve the best of my companions, went. And I had a goat's skin of black wine, pleasant, which Maron, son of Euanthes, priest of Apollo, who guarded ¹ Ismarus, gave me: because, reverencing him, we saved him with his children and his wife; for he dwelt in the woody grove of Phœbus Apollo; he therefore gave unto me illustrious presents; he gave to me indeed seven talents of well-wrought gold; and he gave me a cup all silver; but besides drawing wine in twelve casks in all, pleasant, unadulterated, a divine drink; nor did any of his servants know of it, nor his handmaidens in his house, but himself and his dear wife, and his one housekeeper alone. But when he drank this sweet ruby wine, filling one cup, he poured in it up to twenty measures of water; and a sweet odor wafted from the cup, divine; then it would by no means have been agreeable to abstain. Having filled a large skin with this, I carried it, and provisions in a satchel; for my noble mind immediately conjectured, that a man would come endued with great might, wild, not well acquainted with justice, nor rights. And we quickly reached the cave, nor

¹ Or. "presided over." Cf. II. i. 37.

did we find him within ; but he was pasturing his cattle in the rich pasture. And coming to the cave we regarded every thing ; his presses indeed were filled with cheeses, and his pens were straightened with lambs and kids ; and each were shut up separate ; the older ones apart, and the middle-aged apart, and again the tender ones¹ apart ; and all his vessels swam with cream, his milk pails, and bowls, wrought, into which he milked. Then my companions first of all besought me with words, that we should go back, having taken some of his cheeses ; but afterwards, quickly driving kids and lambs from the pens to the swift ship, to sail over the briny water. But I did not obey them, (it would indeed have been much better,) in order that I might both see him, and whether he would give me hospitable presents. Nor was he about to be, when he appeared, agreeable to my companions. But there having lighted a fire we sacrificed ; and we too taking of the cheeses eat ; and we waited for him, sitting within until he came, having pastured [his flocks] ; but he was bearing a vast weight of dry wood, that it might serve as a light for him at supper.² And throwing it without the cave, he made a clamor ; and we, afraid, rushed to the innermost part of the cave. But he drove all the fatted flocks, whatever he milked, into the wide cave, but the males he left at the door, both rams and goats, outside the deep hall. But then lifting up a large barrier on high, he fixed it, of great weight : two and twenty good wains, with four wheels, would not have moved it from the threshold, such a lofty³ rock did he place at the door. And

¹ Literally, "dew-like," *αἱ νεογνὰ καὶ ἀπαλὰ καὶ ὀροσῶδεις*. Cf. *Æsch. Ag.* 141. Dind. with Bloomfield's note.

² So the Scholiast explains *ποτιδῶριος*, which literally means "useful at supper."

³ Literally, "sun-traversed." *Virg. Æn.* viii. 211, "*saxo occultabat aprico*."

sitting down he milked the sheep and bleating goats all rightly, and he set its young one under each. But immediately, having thickened half of the white milk, collecting it into woven sieves he laid it aside; and then he put half in vessels, that it might be for him to drink when he wished, and might be useful at supper. But after he had hastened in performing his employments, then he lighted a fire, and saw and inquired of us:

“O strangers, who are ye? from whence do ye sail over the moist ways? Whether on account of some business, or do ye wander in vain? as robbers over the sea, who wander, exposing their lives, bringing evil to foreigners.’

“Thus he spoke; but our dear heart was broken down, fearing his heavy voice, and him a monster. But even so, answering him with words, I addressed him: ‘We Grecians, wandering from Troy with all kinds of winds over the mighty ridge of the sea, on returning home, have come another journey, by other ways; so perhaps Jove wished to contrive. But we profess ourselves to be the people of Agamemnon, son of Atreus, whose renown, now at least, is the greatest under heaven: for he has sacked so mighty a city, and destroyed [so] many people; but we coming to thy knees supplicate thee, if thou wouldst afford us hospitable entertainment, or otherwise wouldst give us a present, which is the right of strangers. But revere the gods, O best one; for we are thy suppliants. And hospitable Jove, who attends upon strangers to be pitied, is the avenger of suppliants and strangers.’

“Thus I spoke; but he answered me again with a cruel mind: ‘Ye are foolish, O stranger, or have come from a distance, who command me either to fear or avoid the gods for the Cyclops care not for Ægis-bearing Jove, nor the blessed gods; since we are much superior to them. I

would I, avoiding the hatred of Jove, spare either thee or thy companions, if my mind does not exhort me. But tell me, where, when thou camest, hast thou kept thy well-worked ship; whether some where on the extreme part of the island, or near, in order that I may know.'

"Thus he spoke, trying me; nor did he escape me who ken many things, but I addressed him in return with deceitful words: 'Earth-shaking Neptune has broken my ship, dashed it against rocks, at the limits of thy land, driving it against a headland: and a wind brought it from the sea; but I with these escaped from bitter destruction.'

"Thus I spoke; but he answered me not at all with his cruel mind; but he rushing, threw his hands on my companions, and snatching two together, like whelps, he dashed them against the earth, and the brains flowed out on the ground, and bedewed the earth. And cutting these up, limb by limb, he made ready supper: and he eat like a mountain-nurtured lion, nor did he leave entrails or flesh or marrowy, bones. But we weeping held up our hands to Jove, beholding the cruel deeds; and despair possessed our mind. But when the Cyclops had filled his enormous belly, eating men's flesh, and drinking pure milk after it, he lay within the cave, stretched out in the midst of the sheep. I indeed took counsel in my strong-hearted mind, going near, having drawn my sharp sword from my thigh, to wound him in the breast, where the vitals contain the liver, reaching him with my hand, but another consideration hindered me. For there we also should have perished in dreadful destruction; for we should not have been able to thrust with our hands the immense stone from the lofty gates, which he placed at them. Thus then mourning, we waited for divine morning. But when the mother of dawn, rosy-fingered morning, appeared, then he lighted a fire, and milked all his fine cattle

rightly, and set its young one under each. But after he had hastened in performing his employments, he again snatching two together, made ready his meal. And having banqueted he drove his rich cattle out from the cave, easily taking away the large gate ; but afterwards he placed it back again, as if he were placing the cover on a quiver. And with much clamor the Cyclops turned his rich cattle towards the mountain ; but I was left deeply planning evil things, if by any means I might be revenged on him, and Minerva would give me glory. But this plan appeared to me in my mind to be the best. For there lay a vast club belonging to the Cyclops, near the fold, green, of olive-wood ; this he had cut, that he might carry it when dried ; this when we saw it we likened it [to be] as large as is the mast¹ of a twenty-oared black merchant vessel, wide, which passes over the mighty ridge ; so large it was in length, and so large in width to behold. Of this I, standing near it, cut off as much as the length of a fathom, and gave it to my companions, and ordered them to sharpen it at the end. And they made it smooth ; and I standing near sharpened the point, and immediately taking it, I burnt it in the hot fire ; and I laid it aside well, hiding it under the dung, which was spread in very large quantities in the cave. But I ordered the others to be settled by lot, whoever should dare with me, raising the bar, to thrust it in his eye, when sweet sleep should come upon him. And four were chosen by lot, whom even I myself would have wished to choose, and I was chosen the fifth after them. And in the evening he came acting the shepherd to his beautiful-haired cattle ; and

¹ A common hyperbole. So Milton, *Par. Lost.* i. 292:

“His spear, to equal which the tallest pine
Hewn on Norwegian hills, to be the mast
Of some great admiral, were but a wand.”

immediately he drove all his rich sheep into the wide cave ; nor did he leave them at all outside the deep hall, either suspecting something, or perhaps a deity so commanded him. And afterwards he put up the large barrier, raising it on high, and sitting down he milked the sheep and bleating goats, all rightly, and he set its young one under each. But after he had hastened in performing his employments, again snatching two together, he made ready his supper ; and then I addressed the Cyclops standing near him, holding in my hands an ivy-wreathed¹ cup of black wine : ‘ O Cyclops, take, drink wine, since thou hast eaten man’s flesh ; that thou mayest know what this drink was which our ship concealed ; but to thee I have brought a libation, if pitying me thou wouldst send me home ; but thou art raging in a manner no longer to be endured. O cruel one, how dost thou think any one else of many men would come to thee hereafter, since thou hast not acted rightly ?’

“ Thus I spoke ; but he received it and drank it off : and he was greatly pleased on drinking the sweet liquor ; and he again asked of me a second time : ‘ Kindly give me more, and forthwith tell me thy name, that I may give thee a hospitable gift, in which thou mayest rejoice. For the fruitful plain bears for the Cyclops, wine that is produced from large clusters, and the shower from Jove nourishes it. But this is what comes of ambrosia and nectar.’

“ Thus he spoke ; and I again gave him dark wine ; thrice bearing it I gave it, and thrice he without thought quaffed it. But when the wine came about the mind² of the Cyclops,

¹ This seems to be the proper interpretation of *κισσέβιον*. Cf. Kiessling on Theocrit. i. 27. Villos. on Apoll. Lex. p. 400. Others suppose it to be a cup made of ivy-wood. See Alberti on Hesych. t. ii. p. 268.

² Or, as we should say, “ got to his head.”

then at length I addressed him with mild words : ‘ O Cyclops, didst thou ask of me my name in common report ? I will tell thee ; but do thou give me a hospitable gift, as thou didst promise : No-man¹ is my name ; my mother, and my father, and all the rest of my companions call me No-man.’

“ Thus I spoke ; but he again answered me with a cruel mind : ‘ No-man I will eat the last after his companions, but the others first ; this indeed shall be thy hospitable present.’

“ He spoke, and reclining fell supine : but then he lay slanting his fat neck ; and all-subduing sleep seized on him ; and the wine and human gobbets rushed out of his throat ; and he, heavy with wine, belched. And then I drove the bar under a great quantity of cinders, until it was warm ; and I encouraged all my companions with words, lest any one fearing should decline it. But when the bar of olive wood was soon about to be kindled in the fire, although it was green, for it shone very much, then I carried it near him from the fire, and my companions stood around ; but a deity inspired them with great courage. They, taking the bar of olive wood, sharp at the point, thrust it into his eye ; but I raised above on high moved it round ; as when any man bores a timber plank with an auger, but they below, having bound it with a thong on each side, move it, and it constantly runs round ; thus taking the fire-tipt bar we move it round in his eye, and the blood flowed round it, being hot. And the vapor burnt all his eye around, and his eye-brows, when the pupil was burning ; and the roots crackled with the fire. And as when a brazier dips a large hatchet or axe in cold water, sounding greatly, tempering it (for this is the strength of steel) ; so his eye hissed around the bar of olive-wood. And

¹ This is the only English translation that preserves the equivoue.

he howled very horribly ; and the rock resounded about : and we fearing hastened away ; but he drew from his eye the bar polluted with much blood ; then raving he threw it from his hands. But he called loudly to the Cyclops, who dwelt round about him in caves throughout the windy promontories. And they, having heard his voice, came from different places ; and standing around the cave, inquired what afflicted him.

“ ‘ How, Polyphemus, hast thou so much hurt thus cried out through the ambrosial night, and made us sleepless? Is any one of mortals driving away thy sheep against thy will? or is some one killing thyself by deceit or by force?’ But them strong Polyphemus addressed in turn from the cave : ‘ O my friends, No-man kills me by deceit, and not by force.’ And they answering addressed to him winged words :

“ ‘ If indeed no man¹ treats thee, who art such a one, with violence, it is by no means possible to avoid a disease from great Jove ; yet do thou at least pray to thy father,² king Neptune.’

“ Thus they spoke departing ; but my dear heart laughed, because my name and blameless counsel had deceived him. But the Cyclops groaning, and travailing, on account of his pain, groping with his hands, took away the stone from the door : but he sat within the gate, stretching out his hands, if by chance he could lay hold of any one going out of the door with the sheep ; for he expected that I was thus foolish in my mind. But I consulted how it would be the best, if I could discover any escape from death for my companions and for myself ; and I wove all kinds of deceit and craft, as concern-

¹ Observe the pun upon *No-man* and *no man*, οὔτις and μήτις.

² πατρι refers to the fact that Polyphemus was the son of Neptune by the nymph Thoosa. Cf. i. ll. sqq.

ing life, for a great evil was near at hand ; and this counsel seemed to me in my mind to be the best.

“ The male sheep were well-nurtured, thick-fleeced, beautiful and large, having wool of a dark-violet color : these I silently bound together with well-twisted osiers, (on which the Cyclops slept, vast, knowing in lawless things), taking three together ; the one in the middle carried a man, but the other two went on each side, preserving my companions. And three sheep carried each man ; but I, for there was a ram, far the best of all the cattle, laying hold of its back, having rolled myself round under its shaggy belly ; but being twisted firmly with my hands to the excellent wool, I held to it with an enduring mind ; thus then mourning we awaited the divine morning.

“ But when the mother of dawn, rosy-fingered morning, appeared, then the male cattle immediately rushed to the pasture : and the unmilked females bleated through the pens, for their teats were distended ; but the master, afflicted with evil pains, felt the backs of all the sheep which stood upright ; but, foolish one, he did not perceive that they¹ were bound under the breasts of the fleecy sheep. The last ram of the cattle was going out of the door, weighed down with the thick wool, and with me who planned crafty things ; laying hold of this, strong Polyphemus addressed him :

“ “ Dear ram, why hast thou come thus the last of the cattle out of the cave ? Before thou by no means camest left behind by the sheep, but much the first thou didst pasture upon the tender flowers of grass, stalking with large steps ;² and first reached the streams of rivers ; and in the evening thou didst desire to return first to the stall ; now on the contrary thou art the last of all ; dost thou regret the eye of thy master ?

¹ The companions of Ulysses.

² Or perhaps, as we should say, “ stepping out well.”

which an evil man has blinded, with his troublesome companions, having subdued my mind with wine, No-man, whom I think has not yet escaped destruction. But if thou has a thought for me, and wast able to speak, tell me where he avoids my strength; then in truth the brain of him dashed here and there through the cave should flow on the ground; and my heart would rest from the evils which No-man, a fellow of no value, has brought upon me.'

"Thus speaking, he sent away the ram from him out of the door. And coming a little way from the cave and the hall, I first loosed myself from under the ram, and loosed my companions. And we quickly drove the long-legged cattle, rich with fat, enclosing many, until we came to the ship; and we, who had escaped death, appeared welcome to our dear companions; but weeping they mourned for the others. But I did not allow them to weep, but I nodded to each with my eyebrows; and I ordered them quickly, lifting the many beautiful-haired cattle into the ship, to sail over the briny main. They immediately embarked and sat down on the benches, and sitting in order they smote the hoary sea with their oars. But when I was so far distant, as one makes himself heard shouting out, then I addressed the Cyclops with reproaches:

"O Cyclops, thou wast not indeed destined to eat the companions of a weak man in thy hollow cave, with strong might. But truly thou wert destined to find thy evil deeds, thou cruel one! Since thou didst not fear to eat strangers in thine house; therefore Jove and the other gods have been revenged upon thee.'

"Thus I spoke; but he immediately was more wrath in his heart; having broken off the top of a large mountain he hurled it, and threw it before the black-prowed ship, [and it wanted little to reach the extreme part of the rudder;] and

the sea was disturbed by the descending rock ; and a reflux wave, an inundation from the sea, immediately bore the vessel towards the shore, and made it approach so as to reach the continent. But I, seizing with my hands a long pole, thrust it away ; and exhorting my companions, I commanded them to lay on their oars, that we might escape from evil, nodding with my head ; and they falling forward, rowed. But when at length we were twice¹ as far distant. having passed over the sea, then too I addressed the Cyclops ; and my companions around hindered me, one here, one there, with mild words : ‘ O foolish one, why dost thou wish to irritate a fierce man ? who even now has hurled a bolt into the sea, and driven our ship again to the shore, and surely we thought that we should perish there. But if he heard any one speaking or calling out, he would dash our heads together, and our ship’s planks, striking us with the rough marble ; for he throws so far.’

“ Thus they spoke, but they did not persuade my strong-hearted mind, but I again addressed him with wrathful feelings : ‘ O Cyclops, if any one of mortal men should inquire of thee about the unseemly blindness of thine eye say that Ulysses the sacker of cities, the son of Laertes, who possesses a house in Ithaca, blinded thee.’

“ Thus I spoke ; but he wailing answered me in discourse : ‘ Alas, surely the oracles spoken of old are come upon me. There was a certain prophet here, a good and great man, Telemus Eurymedes, who excelled in prophesying, and he grew old prophesying amongst the Cyclops. He told me that all these things would hereafter be accomplished, that

1. “ The seeming incongruity of this line with line 472, is reconciled by supposing that Ulysses exerted his voice, naturally loud, in an extraordinary manner on this second occasion.”
Cowper.

I should be deprived of my sight by the hands of Ulysses. But I have been still expecting that some large and beautiful man would come here, clad in mighty strength. But now, one who is little, worth nothing, and weak, has bereft me of my sight, after he had subdued me with wine. But come hither, Ulysses, that I may give thee hospitable presents, and may urge illustrious Neptune to give thee an escort ; for I am his son, and he professes to be my father : but he, if he shall be willing, will cure me, nor any other either of the blessed gods or mortal men.'

"Thus he spoke : but I answering addressed him : 'I wish indeed I could send thee within the house of Pluto, having deprived thee of thy soul and life ; so not even Neptune will cure thine eye.'

"Thus I spoke : but he immediately prayed to King Neptune, stretching forth his hands to the starry heaven : 'Hear me, O earth-containing, azure-haired Neptune, if I am truly thine, and thou dost profess to be my sire, grant that Ulysses, the sacker of cities, [the son of Laertes, who possesses a house in Ithaca,] may not reach home. But if it is a destiny for him to behold his friends, and to come to his well-built house, and his own paternal land, may he come late to his cost, having lost all his companions, on a foreign ship, and may he find calamities in his home.'

"Thus he spoke praying ; and he of azure hair heard him. But he immediately raising a much larger stone, sent it whirling it round ; and he exerted enormous strength. And he hurled it behind the dark-prowed ship, and it wanted little to reach the extreme part of the rudder ; and the sea was disturbed by the descending rock. But it the wave bore forward, and made it approach so as to reach the continent. But when at length we reached the island where the other well-benched ships remained together, and our companions

sat around, weeping, still expecting us, when we came there, we drew our ship up on the sands, and we ourselves disembarked on the shore of the sea. And taking the cattle of the Cyclops from the hollow ship, we divided them, so that no one might go deprived of an equal share. But when the cattle were being divided, my well-greaved companions gave the ram to me alone, as an especial mark of distinction; and sacrificing it on the shore to black-cloudy Jove, the son of Saturn, who rules over all, I burnt its thighs; but he regarded not my sacrifices, but meditated how all my well-benched ships and my beloved companions might perish.

“Thus then during the whole day until the setting sun we sat feasting on quantities of flesh and sweet wine; but when the sun went down, and darkness came on, then we slept on the shore of the sea. But when the mother of dawn, rosy-fingered morning, appeared, then I exhorting my companions commanded them to embark, and to loose the hal-sers; and they quickly embarked and sat down on the benches. And sitting in order they smote the hoary sea with their oars. And from thence we sailed forward sorrowing in our heart, rejoicing [at our escape] from death, having lost our dear companions.

BOOK X.

ARGUMENT.

Ulysses continues his narrative, relating his arrival at the island of Æolus, who gave him the winds bound up in a skin; which his companions untied, while he was asleep, having mistaken it for gold; and hence his ships were driven by the winds back to Æolus, who rejected him as an impious person. He then tells of his arrival amongst the Læstrygonians, who destroyed all his fleet, except his own ship with its crew. Thence he came to the island of Circe, who transformed half his sailors into swine; but, by the assistance of Mercury, he compelled the goddess to restore them to their former shape. After spending a whole year with Circe, by her advice, he prepares to go to the infernal regions.

“AND we arrived at the Æolian Island, and here dwelt Æolus, son of Hippotas, dear to the immortal gods, in a floating¹ island; but around the whole of it there is a brazen wall, not to be broken;² and a smooth rock runs up it; and twelve children of him are born in his palace; six daughters, and six sons in full vigor. There he gave his daughters³ to

¹ Or “a circumnavigable island,” which is preferred by Riccius and Ernesti. But cf. Heysch. v. πλωτή, Herod. ii. 126. Thiersch, Gk. Gr. p. 463, seems to prefer the common explanation. But a passage of Dionys. Pierieg. 461, sqq., evidently imitated from Homer, favors Ernesti’s interpretation, where he says that the Æolian Isles are called πλωταί, because μέσσον ἔχονσι περίπλοον ἀμφιέλικτον, which Eustathius there explains by ὅτι περιπλέονται. Cf. De Pinedo on Steph. Byz. p. 45. Quintus Calaber, iii. 696, sqq., and xiv. 473, sqq., deserves to be compared with Homer, whom he has imitated with some success.

² Observe the force of ἀρρήκτος. Cf. Æsch. Prom. 6, ἐν ἀρρήκτοις πέδαις.

³ Figuratively, signifying the twelve winds, “quia venti facili commiscuntur,” as Riccius, p. 412, observes. It may be well to observe that some authors make Æolus the son of Jove,

be wives to his sons. They always banquet near their dear father and their good mother ; and near them lie many dainties. And the sweet-odored dwelling sounds around the hall during the days, and at nights they sleep again near their chaste wives, on tapestry, and on compact beds : and we came indeed to their city and beautiful houses. And he entertained me during a whole month, and inquired every thing, of Ilium, and the ships of the Argives, and the return of the Grecians ; and I told him all things rightly. But when at length I asked for a journey, and desired him to send me, he did not at all refuse, but prepared an escort, and having skinned a bladder of an ox of nine years old, he gave it me, in which he bound the ways of the blustering¹ winds ; for the son of Saturn made him the keeper of the winds, both to still and to raise whichever he wishes. And he bound it in the hollow ship with a shining silver rope, that not even a little breath might escape. But for me he sent forward the blast of the west wind to blow, that it might waft both my ships and ourselves. Nor was he destined² to accomplish it ; for we perished by our own infatuation.

others of Neptune. Cf. Serv. on *Æn.* i. 56. Hyginus, Fab. 125, Poet. Astr. ii. 18, and Pliny, Hist. N. vii. 56, make him the son of Hellen.

¹ The Scholiast explains βυκράων, *that blow constantly, or well-blowing*, from the root BY (cf. Liddell and Scott). I think there is a sort of mixed sense, = densely filling the sails, ἀθρόως πνεύοντων καὶ πληρούντων τὰ ιστία. Schol. Ambros. Cf. Apoll. Rh. iii. 1327, βυκράων ἀνέμων βρόμος. In a MS. Lexicon, quoted by Alberti on Hesych. p. 779, it is interpreted, "valde resonantium," like Virgil's "luctantes ventos tempestatesque sonantes," *Æn.* i. 57.

² I cannot understand the difficulties raised about αὐτοῦς and αὐτῶν (vs. 27) in this passage. The commentators, even Loewe, are anything but clear on the subject. I think it simply amounts to this. In vs. 26, νῆάς τε καὶ αὐτοῦς means, "the

“For nine days however we sailed both nights and day ; but on the tenth our paternal fields now appeared, and we at length beheld those who were kindling fires, being near at hand. Then sweet sleep came upon me wearied ; for I always guided the rudder of the ship ; nor did I give it up to any other of my companions, that we might more quickly reach our paternal land. But my companions spoke to one another with words, and said that I was taking gold and silver home, presents from magnanimous Æolus, son of Hippotas. And thus some one would speak, looking to another who was near :

“O gods, how beloved is he, and how honored by all men, to whosever city and land he comes. He brings much beautiful property in booty from Troy, but we, having accomplished the same journey, are returning home, having empty hands. And now Æolus, gratifying him on account of his friendship, has given him these things : but come, let us quickly see what these things are, how much gold and silver is in the skin.’

“Thus they spoke ; and the evil counsel of my companions prevailed, they loosed the skin, and all the winds rushed out. The storm immediately snatching them bore them mourning into the sea, from their paternal land : but I waking, meditated in my blameless mind, whether, falling from the ship, I should perish in the sea, or should endure it in silence, and still be amongst the living. But I endured it, and remained ; and I lay, having covered myself in the ship : but they were again borne by the evil tempest of the

ships, and us the sailors,” the cognate substantive being supplied from *νήας*, as in Virg. *Æn.* i. 43, “*Pallasne exurere classem Argivum, atque ipsos potuit submergere ponto.*” In vs. 27, *αἰρώ* is loosely used, because Ulysses speaks of the conduct of the *majority*, not of himself.

wind to the Æolian island: and my companions mourned. There we went on shore, and drew water; and my companions immediately took supper near the swift ships. But when we had tasted of both meat and drink, then I, having chosen both a herald and companion, went to the illustrious house of Æolus; but him I found feasting near his wife and his children. But when we came to the house, we sat down at the door on the threshold; and they were astonished in their mind, and inquired:

“‘How didst thou come, O Ulysses? what evil deity has pressed upon thee? certainly we sent thee away carefully, that thou mightest come to thy country, and house, and wherever is agreeable to thee.’

“‘Thus they spoke; but I addressed them, sorrowing in my heart. ‘Both evil companions have injured me, and in addition to these, unhappy sleep; but cure me, O friends, for the power is with you.’

“‘Thus I spoke soothing them with mild words; but they became dumb; and their father answered me in discourse: ‘Away with thee quickly from the island, thou vilest of the living! for it is not lawful for me to receive or escort away that man, who indeed is hated by the blessed gods. Away; since thou art come hither, hated by the gods.’

“‘Thus having spoken, he sent me away from the house, mourning heavily. And from thence we sailed onward, sorrowing in our heart. But the mind of the men was wearied by the difficult rowing, through our own folly; since there no longer appeared an escort.

“‘For six days however we sailed both night and day; but on the seventh we came to the lofty city of Lamos, spacious¹ Læstrigonia, where a shepherd on going in calls a

¹ Or, “having a large gate:” but the Scholiast, “large or extensive, having its gates far apart.” Loewe.

shepherd, but he going out listens. There a man who has no sleep would receive double pay, the one for feeding herds, the other for pasturing white sheep: for the ways¹ of night and of day are near. There when we came to the famous haven, around which there was a lofty rock, continual on both sides; and prominent shores opposite to one another project at the mouth: but the entrance is narrow; there indeed they all kept their ships, rowed on both sides, within. They indeed were bound within the hollow haven, near one another; for in it the wave was never raised, neither large nor small; for there was a white calm around. But I alone kept my black ship out, there at the extreme part, having bound the cables from the rock.

“And I stood, ascending a rugged promontory; there indeed appeared neither the works of oxen nor of men, but we saw the smoke only rushing forth from the earth. Then I sent forward my companions to go on and inquire what men they were, eating food upon the earth, choosing two men, giving them a herald as a third. But they, having disembarked, went the smooth way, by which wagons carried

¹ There is much difference of opinion respecting this passage: the Scholiast understands it “that the nightly and daily pastures are near the city.” Chapman remarks, “some have understood, that the days in that region are long, and the nights short; so that Homer intends, that the equinoctial is there (for how else is the course of day and night near or equal?). But therefore the nights-man hath his double hire, being as long about his charge as the other; and the night being more dangerous. And if the day were so long, why should the nights-man be preferred in wages?” Cowper says, “It is supposed by Eustathius, that the pastures being infested by gadflies and other noxious insects in the day-time, they drove their sheep a-field in the morning, which by their wool were defended from them, and the cattle in the evening, when the insects have withdrawn.” This latter interpretation seems the most probable, and has been followed by Riccius and Loewe.

wood to the city from the lofty mountains. And they met a damsel before the city, carrying water, the strong daughter of the Læstrygonian Antiphates. She went down to the fair-flowing fountain Artacia; for they carried water from thence to the city. But they standing near addressed her, and inquired of her who was their king, and over whom he ruled. But she immediately showed the lofty-roofed house of her sire. And when they entered the illustrious dwelling, they found the mistress as mighty as the summit of a mountain, and they shuddered at her. But she quickly called illustrious Antiphates, her husband, from the forum, who indeed devised miserable destruction for them: immediately snatching up one of my companions, he prepared his meal; but the two rushing away in flight came to the ships. But he made a clamor through the city; and the strong Læstrygonians came rushing one after another in great numbers, not like unto men, but giants; who pelted them with weighty stones from the rocks: and soon an evil sound arose at the ships of the men who perished, and of the ships broken at the same time. And sticking them through like fish, they carried away their sad feast. Whilst they destroyed those within the deep haven, in the meantime I, having drawn my sharp sword from my thigh, with it cut the cables of the azure-prowed ship. And quickly exhorting my companions, I ordered them to throw themselves upon their oars, that we might escape from evil. And they all turned up the sea [with their oars] together, dreading destruction. And my ship gladly fled the lofty rocks into the sea; but the others perished there together.] But from thence we sailed onward, sorrowing in our heart, glad [at our escape] from death, [but sorry at] having lost our dear companions.¹

¹ Referring to ἀκαχήμενοι ἦτορ.

And we came to the island *Ææa* ; but fair-haired Circe, a clever goddess, possessing human speech, dwelt there own sister to all-wise¹ *Æætas* ; and both were born from the Sun who gives light to mortals, and from a mother Perse, whom Ocean begot as his daughter. But there we were led up on the shore silently in the ship to the ship-receiving haven ; and some god conducted us. There then disembarking, we lay two days and two nights, consuming our mind with labor and grief together.

“ But when at length the fair-haired morn produced the third day, then I, taking my spear and sharp sword, quickly went up from the ship to a place of look-out, if by any means I could perceive the works of men, and could hear their voice. And I stood, having ascended a rugged promontory. And there appeared to me smoke from the wide-wayed earth, in the palace of Circe, through the dense thickets and wood. And then I meditated in my soul and in my mind to go and inquire, when I beheld the black smoke. But thus, on considering, it seemed to me to be better that I should, first going to the swift ship and the shore of the sea, give a supper to my companions, and send them on to inquire. But when I was now coming near to the ship rowed on both sides, then some one of the gods pitied me, who was alone, who sent a large lofty-horned stag into my very path ; it came down to the river from the pasture in the wood, to drink (for already the strength of the sun seized hold of him) : but I struck him, as he was going out, at the spine in the middle of the back : and the brazen spear passed right through him ; and he fell moaning in the dust, and life fled away. But I stepping upon him, drew the brazen spear out of the wound ; again reclining it on the earth, I

¹ See Loewe on i. 52.

left it : but I drew twigs and osiers, and having woven a well-twisted cable on both sides as long as an ell, I bound together the feet of the terrible monster.¹ And I went to the black ship, carrying it across my neck, leaning upon my spear, since it was by no means possible to carry it on my shoulder with one hand, for it was a very large beast : and I threw it down before the ship and I aroused my companions with mild words, standing near each man.

“ O my friends, we shall not yet go down to the house of Pluto, although grieving, before the fated day comes upon [us]. But come, whilst there is meat and drink in the swift ship, let us be mindful of food, nor be wasted with hunger.’

“ Thus I spoke : and they quickly obeyed my words ; and having uncovered the stag near the shore of the sea, they admired it ; for it was a very large beast. But when they were delighted, beholding it with their eyes, having washed their hands they get ready a most glorious banquet. Thus then during the whole day, until the setting sun, we sat feasting upon abundance of flesh and sweet wine. But when the sun set and darkness came on, then we slept on the shore of the sea. But when the mother of dawn, rosy-fingered morning, appeared, then I, having made an assembly, spoke amongst all :

“ ‘ Hear my words, O companions, although suffering evil things. O my friends, since we know not where is the west, nor where the morning, nor where the sun that gives light to mortals descends beneath the earth, nor where he rises up again ; yet let us quickly consider, if there is still any counsel remaining ; but I do not think that there is. For, having ascended a rugged promontory, I beheld the island, around which the boundless sea forms a crown ;² but it lies low : and

¹ These words appear merely to refer to its magnitude.

² *i.e.* encircles.

I saw smoke in the middle with mine eyes through the dense thickets and the wood.'

"Thus I spoke : but their dear heart was broken, when they remembered the deeds of the Læstrygonian Antiphates, and the violence of the strong-hearted¹ cannibal Cyclops. And they wept piercingly, shedding the warm tear. But there was not any advantage to them wailing. } And I numbered all my well-greaved companions into two parties, and I gave a chieftain to both. I commanded one party, and godlike Eurylochus the other. And we quickly shook lots in a brazen helmet, and the lot of magnanimous Eurylochus leaped out. And he hastened to go, and with him two and twenty companions weeping ; and they left us mourning behind. And they found the house of Circe built in the woods with polished stones, in a lofty situation. And around her were mountain wolves, and lions, which she herself had tamed, since she had given [them] evil drugs. Nor did they rush against the men, but they stood up fawning around them with their long tails. As when dogs fawn about their master when coming from a feast, for he always brings things soothing to their mind. So the strong-hoofed wolves and lions fawned² around them ; but they were afraid when they beheld the terrible monsters. And they stood in the gates of the fair-haired goddess : and they heard Circe within singing with a beautiful voice, busied over a large immortal web : such as are the slender, graceful, and illustrious works of goddesses. But Polites, the chief of men, began speaking to them, who was the most familiar of my companions, and the most prudent :

" 'O my friends, some one indeed within is going over the

¹ An epithet but indifferently chosen.

² Literally "wagged their tails." This is the proper meaning of *σαίρειν*. Cf. Blomf. on *Æsch. Pers.* 97. Dind.

great web and singing beautifully, (and all the pavement sounds around,) either a goddess or woman; but let us quickly shout out.'

"Thus then he spoke; and they calling shouted out. And she immediately coming out opened the shining doors and calls them; but they all followed together through their ignorance; but Eurylochus remained, thinking that it was a stratagem. And leading them in, she made them sit down on benches and thrones. And she mixed cheese and meal and pale honey with Pramnian wine for them: but she mingled grievous drugs in the food, that they might altogether forget their paternal land. But when she had given it and they drank it off, immediately then striking them with a rod, she shut them up in styes. But they had the heads, and voice, and hairs, and body of swine; but their understanding was firm, as before. Thus they weeping were shut up: but Circe threw near them mast and acorn, and cornel fruit to eat, such things as ground-wallowing swine always eat. But Eurylochus immediately came to the swift black ship, to tell the news of his companions, and of their bitter fate. Nor was he able to speak out any word, although desirous, afflicted at heart with great grief: and his eyes were filled with tears, and his mind thought of mourning. But when we all marvelled, inquiring of him, then he related the destruction of his other companions.

" 'We went, as thou didst command, through the thickets, illustrious Ulysses; we found in the dells a beautiful house built [with polished stones, in a conspicuous place]. And there some one, either goddess or woman, going over the great web, sang piercingly: but they calling shouted out: and she immediately coming out, opened the shining doors, and invited them: and they all followed together through their ignorance; but I remained, thinking that it was some deceit.

And they all vanished together, nor did any one of them appear without ; but sitting down I watched a long time.'

"Thus he spoke ; but I girt my silver-hilted sword around my shoulders, large, of brass ; and my bow around me. And I immediately commanded him to lead the same way. But he laying hold of my knees with both his hands entreated me, [and lamenting addressed to me winged words] :

" 'Do not take me there against my will, O thou nourished of Jove, but leave me here. For I know that neither thou thyself wilt come back, nor wilt thou bring any other of thy companions : but let us quickly fly with these ; for yet we may escape the evil day.'

"Thus he spoke ; but I answering addressed him : 'O Eurylochus, do thou then remain here in this place eating and drinking near the hollow black ship : but I will go, for strong necessity comes upon me.'

"Thus having spoken, I went up from the ship and the sea. But when I was just going near the sacred dells, about to reach the great dwelling of Circe skilled in many drugs, there golden-wanded Mercury met me as I was coming to the house, like unto a young man having the first down on his cheek, whose youth is most graceful ; and he laid hold of my hand, and spoke and addressed me :

" 'Where thus, wretched one, art thou going alone to no purpose, through the wolds,¹ being unacquainted with the place ? but those thy companions are shut up in Circe's house, like swine possessing many hiding-places. Whether dost thou come hither to loose them ? I do not think that thou wilt thyself return, but thou wilt remain there where the others do. But come now, I will free thee and preserve thee from evils.

¹ For this rendering of ἀκρίας I am indebted to the old prose translator.

take this excellent drug, and keeping it, go to the house of Circe, the power of which will ward off the evil day from you. And I will tell you all the cunning tricks of Circe. She will prepare a mixture for you, and will put drugs in the food. But not even thus will she be able to charm you; for the excellent drug which I will give you, will not permit it: but I will tell you every thing. When Circe strikes you with a long rod, then do thou draw thy sharp sword from thy thigh, and rush at Circe, as if desirous to kill her. But she crouching in fear will exhort thee to lie down: then do thou no longer refuse the bed of the goddess, that she may loose your companions and convey thee back thyself: but exhort her to swear a great oath of the blessed gods, that she will not plan any other evil harm for thee, nor make thee naked, weak, and unmanly.'

"Thus having spoken, the Argus-slayer gave me the remedy, pulling it out of the earth, and he showed me its nature. It was black in the root, and its flower was like unto milk; and the gods call it Molu; but it is difficult for mortal men to dig up; but the gods are able to do every thing. Then Mercury departed to great Olympus, through the woody island: but I went to the house of Circe; and my heart planned many things as I went. And I stood at the gate of the fair-haired goddess; there standing I called out, and the goddess heard my voice. She immediately coming out, opened the shining doors, and invited me: but I followed sorrowing in my heart. And leading me in, she made me sit down on a silver-studded throne, beautiful, variegated, and beneath my feet was a foot-stool. And she prepared a mixture for me in a golden cup, that I might drink; and she put the drug in it, meditating evil things in her mind. But when she gave it me, and I drank it off, she did not soothe me any more; striking me with a rod, she spoke and

said, 'Go now to the sty, lie with thine other companions.'

"Thus she spoke; but I, having drawn my sharp sword from my thigh, rushed at Circe, as desiring to kill her. But she, crying out loudly, ran under, and laid hold of my knees, and lamenting addressed to me winged words:

" 'Who art thou? from whence amongst men? where are thy city and parents? Astonishment possesses me that thou wast not soothed, drinking these drugs. For not yet has any other man sustained these drugs, whoever shall have drunk them, and they shall have first passed his lips: [but thou hast some mind in thy breast, which cannot be charmed.] Art thou Ulysses with many turns, whom the golden-wanded Argicide always told me would come, as he was returning from Troy in a swift black ship? But come now, place thy sword in the sheath, and then we will ascend my bed, that being mixed in the bed and in love, we may trust in one another.'

"Thus she spoke, but I answering addressed her: 'O Circe, how dost thou command me to be mild to thee, who hast made my companions swine in thy palace? But detaining me here, planning deceit dost thou command me to go to thy chamber, and to ascend thy bed, that thou mayest make me naked, weak, and unmanly? I would not be willing to ascend thy bed unless thou wouldst endure, O goddess, to swear a great oath to me, that thou wilt not devise any other evil harm against me.'

"Thus I spoke; and she immediately swore, as I commanded: but when she had sworn and confirmed the oath, then I ascended the beautiful bed of Circe.

"And four handmaidens, who are her servants in the house, were busy in the palace. But they indeed were sprung from the fountains and from the groves, and from the sacred

ivers, which flow forth into the sea. One of them threw beautiful blankets up on the thrones, purple above, but under she put beautiful linen : another extended silver tables before the thrones, and set upon them golden dishes : a third mixed sweet honeyed wine in a silver bowl, and distributed golden cups : but the fourth carried water, and lighted a great fire under a large tripod ; and the water was warmed. But when the water boiled in the shining brass, having put me in a bath, she washed me from the large tripod, pouring [water] pleasantly over my head and shoulders, until she took away from my limbs mind-destroying labor ; but when she had both washed me and anointed me with rich oil, she threw a beautiful cloak and garment around me, and leading me in, seated me on a silver-studded throne, beautiful, variegated ; and a footstool was under my feet. [But a handmaiden bringing water in a beautiful golden ewer, poured it over a silver cauldron, to wash in : and she spread a polished table near. But the venerable housekeeper bringing food placed it near me, putting on many dainties, gratifying us as well as she could from the stores at hand.] And she ordered me to eat, but it did not please my mind : but I sat thinking upon other things, and my mind brooded upon evils : but Circe, when she perceived me sitting down, and not stretching out my hands for food, but having violent grief in my mind, standing near, she spoke winged words :

“ ‘ Why thus, O Ulysses, dost thou sit down like unto one that is dumb, consuming thy mind ? and dost not touch food, or drink ? dost thou think of some other stratagem ? It is no longer fit that thou shouldst fear ; for I have already sworn a strong oath.’ ”

“ Thus she spoke ; but I in answer addressed her : ‘ O Circe, what man, who is just, would endure to taste food *and* drink, before he had redeemed his companions, and be-

held them with his eyes? But if indeed thou dost kindly command me to drink and to eat, loose them, that I may behold my beloved companions with my eyes.'

"Thus I spoke ; and Circe went out from the palace, holding a rod in her hand, and she opened the gates of the sty, and drove them out, like unto swine of nine years old. They then stood opposite : but she going through them, anointed each with another drug. And the hairs flowed down from their limbs, which the pernicious poison, which venerable Circe gave them, had before produced ; and they quickly became younger men than they were before, and much finer and mightier to behold. But they knew me, and each clung to me with their hands. And delightful mournings came upon all, and resounded greatly through the house : and even the goddess herself pitied us : and the divine one of goddesses standing near me addressed [me] :

"O noble son of Laertes, much-contriving Ulysses, now go to the swift ship, and to the shore of the sea : first of all draw ye your ship to the shore, and lay up your possessions and all your arms in caves : and do thou thyself come back, and bring thy beloved companions.'

"Thus she spoke ; but my noble mind was persuaded ; and I hastened to the swift ship, and the shore of the sea ; then I found my beloved companions at the swift ship, lamenting miserably, shedding the warm tear. And as when field-dwelling calves all skip together opposite, around cows of the herd, when they come to the dung-heap, after they had been satisfied with pasture ; nor did the stalls any longer contain them, but continually lowing, they run about their mothers ; so they, when they beheld me with their eyes, weeping were poured around me : and their mind seemed to be in the same state as though they had come to their country and their city of rough Ithaca, where they were nurtured

and were born. And lamenting, they addressed to me winged words: 'We so rejoice at thy return, O noble one, as if we had come to our paternal land, Ithaca: but come, relate the death of our other companions.'

"Thus they spoke; but I addressed them with words: 'First of all let us draw the ship to the shore, and let us lay up our possessions and all our arms in the caves: and do ye all together hasten to follow me, that ye may see your companions, drinking and eating in the sacred house of Circe: for they have abundance.'

"Thus I spoke: but they quickly obeyed my words: but Eurylochus alone detained all my companions, [and addressing them, spoke winged words]:

"'Ah wretched ones, where shall we go? why do ye long for these evils, to go down to the palace of Circe? who will make us all either swine, or wolves, or lions; who must guard her great house, even by necessity. So also the Cyclops did, when our companions came to his abode, and bold Ulysses followed with them: for they also perished through his infatuation.'

"Thus he spoke; but I meditated in my mind, drawing my long sword from my stout thigh, having cut off his head, to throw it to the ground, although he was very near to me in kindred;¹ but my companions one with another restrained me with gentle words: 'O noble one, let us leave him, if thou desirest it, to remain here near the ship and to guard the ship. But do thou lead us to the sacred dwelling of Circe.'

"Thus having spoken, they went up from the ship and the sea. Nor was Eurylochus left at the hollow ship, but he followed; for he feared my terrible threat. But in the mean

¹ Eurylochus had married Ktimene, sister of Ulysses.

time Circe had carefully washed and anointed with rich oil my other companions in her house ; and she threw woollen cloaks around them and garments ; and we found them all banqueting in the palace. But when they beheld one another, and thought of all things, they wept mourning, and the house resounded with groans on all sides. And she, the divine one of goddesses, standing near me addressed [me] :

“ ‘ O noble son of Laertes, much-contriving Ulysses, no more now excite fresh mourning ; even I myself know both what griefs thou hast suffered in the fishy sea, and what harms hostile men have done to thee on the shore. But come, eat food and drink wine, until thou again receivest thy mind in thy breast, such as when first thou didst leave thy paternal land of rugged Ithaca : but now thou art wearied¹ and spiritless, ever mindful of thy severe wanderings : nor is thy mind ever in joyfulness since thou hast suffered very many things.’

“ Thus she spoke ; but our noble mind was immediately persuaded. There we sat all the days for a full year, feasting upon abundance of flesh and sweet wine : but when it was now a year, and the seasons turned round [the months waning, and the long days were brought round to a conclusion,] then my beloved companions calling me out, spoke :

“ ‘ Wretched one, now at length be mindful of thy paternal land, if it is foretold for thee to be saved, and reach thy lofty-roofed house, and thine own paternal land.’

“ [“ Thus they spoke ; but my noble mind was persuaded. Thus then we sat during the whole day until sun-set, feasting upon abundance of flesh and sweet wine : but when the

¹ Literally, parched, dry.

sun set and darkness came on, they slept in the shadowy palace.] But I, having ascended the beautiful bed of Circe, besought her at her knees; and the goddess heard my voice, and addressing her, I spoke winged words:

“O Circe, perform for me the promise, which thou didst promise, that thou wouldst send me home; for my mind now urges me, and that of my other beloved companions, who waste away my dear heart, mourning around me, when thou indeed dost happen to be at a distance.’

“Thus I spoke; but she, the divine one of goddesses, immediately answered me: ‘O noble son of Laertes, much-contriving Ulysses, do not ye any longer remain in my house against your will. But ye must first perform another voyage, and come to the house of Pluto and awful Proserpine, to consult the soul of Theban Tiresias, a blind prophet, whose mind is firm; to him even when dead Proserpine has given understanding, alone to be prudent; but the rest flit¹ about as shades.’

“Thus she spoke; but my dear heart was broken; and I sat down on the bed and wept, nor did my mind wish to live any longer and behold the light of the sun. But when I was satiated with weeping and rolling about, then answering her with words I addressed her:

“‘O Circe, who will conduct me on this voyage? no one has yet come to Pluto’s in a black ship.’

“Thus I spoke; but she, the divine one of goddesses, immediately answered me: ‘O noble son of Laertes, much-contriving Ulysses, let not the desire of a guide for thy ship be at all a care to thee: but having erected the mast, and spread out the white sails, sit down: and let the blast of the north wind carry it. But when thou shalt have passed through the

¹ *aitōw* is properly used of the wandering, uncertain motion of ghosts. So Eur. Hec. 31.

ocean in thy ship, where is the easy-dug shore, and the groves of Proserpine, and tall poplars, and fruit-destroying willows, there draw up thy ship in the deep-eddying ocean, and do thou thyself go to the spacious house of Pluto. Here indeed both Pyriphlegethon and Cocytus,² which is a stream from the water of Styx, flow into Acheron, and there is a rock, and the meeting of two loud-sounding rivers. There then, O hero, approaching near as I command thee, dig a trench, the width of a cubit each way : and pour around it libations to all the dead, first with mixed honey, then with sweet wine, again the third time with water :³ and sprinkle white meal over it. And entreat much the powerless heads of the dead, [promising, that] when thou comest to Ithaca, thou wilt offer up in thy palace a barren heifer, whichever is the best, and wilt fill the pyre with excellent things ; and that thou wilt sacrifice separately to Tiresias alone a sheep all-black, which excels amongst thy sheep. But when thou shalt have entreated the illustrious nations of the dead with prayers, then sacrifice a male sheep and a black female, turning towards Erebus, and do thou thyself be turned away at a distance, going towards the streams of the river ; but there many souls of those gone dead will come. Then imme-

¹ I cannot profess myself satisfied with this interpretation of *λάχεια*, which was a doubtful word in the days of Eustathius. (See on Od. ix. 116.) Probably we should read *ελάχεια* in this passage also. Cf. intpp. Hesych. t. i. p. 1165, sq. t. ii. p. 435. Villos. on Apoll. Lex. s. v.

² Milton, *Par. Lost*, ii. 577 :

“Abhorred Styx, the flood of deadly hate ;
Sad Acheron of sorrow, black and deep ;
Cocytus, named of lamentation loud
Heard on the rueful stream ; fierce Phlegethon,
Whose waves of torrent fire inflame with rage.”

³ On these lustrations to the dead, see my notes on *Æsch. Pers.* pp. 72, 83. ed. Bohn, and on *Soph. Œd.* Col. vs. 999, do.

diately exhort thy companions, and command them, having skinned the sheep which lie there slain with the unpitied brass, to burn them, and to invoke the gods, both mighty Pluto and dread Proserpine. And do thou, having drawn thy sharp sword from thy thigh, sit down, nor suffer the powerless heads of the dead to go near the blood, before thou inquierest of Tiresias. There the prophet will immediately come to thee, O leader of the people, who will tell to thee the voyage and the measures of the way, and thy return, how thou mayest go over the fishy sea.'

"Thus she spoke; and the golden-throned morn immediately came. And she put a cloak around me, and a tunic, as garments. But the Nymph herself put on a large white veil, slender and graceful, and around her loins she threw a girdle, beautiful, of gold; and she put a head-dress on her head. But I, going through the house, incited my companions with mild words, standing near each man: 'No longer now slumbering crop the flower of sweet sleep; but let us go; for now venerable Circe has counselled me.'

"Thus I spoke; and their noble mind was persuaded: nor even from thence did I lead away my companions unharmed, for there was a certain Elpenor, the youngest, not very courageous in war, nor proper in his understanding, who, heavy with wine, lay down, desiring coolness at a distance from his companions in the house of Circe: but having heard the noise and bustle of his companions moving, he rushed up on a sudden, and forgot in his mind to descend backwards, when he came to a long ladder; but he fell straight down from the roof; and his neck was broken from the vertebræ, and his soul went down to Hades. And I spoke words to them when they came:

" 'Ye think perhaps that ye will come home to your dear *paternal* land, but Circe has showed to us another way to the

houses of Pluto and severe Proserpine, to consult the soul of Theban Tiresias.'

"Thus I spoke; but their dear heart was broken; and sitting down they wept there, and tore their hair. But there was not any advantage to them wailing.

"But when now we went sorrowing to the swift ship and the shore of the sea, shedding the warm tear; in the mean time Circe, going to the black ship, bound to it a male sheep, and a black female, easily escaping our notice; for who could see with his eyes a god who was unwilling, going either here or there?

BOOK XI.

ARGUMENT.

Ulysses describes his voyage to the infernal regions, his interview with Tiresias respecting his own and his companions' safety; the heroes and heroines he saw in Hades, and amongst others his mother, and some of the chiefs who had died whilst fighting with him at Troy.

"But when we were come down to the ship and the sea, we first of all drew the ship into the divine sea; and we placed a mast and sails in the black ship. And taking the sheep we put them on board; and we ourselves also embarked grieving, shedding the warm tear. And fair-haired Circe, an awful goddess, possessing human speech,¹ sent behind our dark-blue-prowed ship a moist wind that filled

¹ See on v. 334.

² Dupont, Gnom. Hom. p. 204, compares the proverb, "comes pro vehiculo."

the sails, an excellent companion. And we sat down, making use of each of the instruments in the ship ; and the wind and the pilot directed it. And the sails of it passing over the sea were stretched out the whole day ; and the sun set, and all the ways were over-shadowed. And it reached the extreme boundaries of the deep-flowing ocean ; where are the people and city of the Cimmerians, covered with shadow and vapor, nor does the shining sun behold them with his beams, neither when he goes towards the starry heaven, nor when he turns back again from heaven to earth ; but pernicious night is spread over hapless mortals. Having come there, we drew up our ship ; and we took out the sheep ; and we ourselves went again to the stream of the ocean, until we came to the place which Circe mentioned. There Perimedes and Eurylochus made sacred offerings ; but I drawing my sharp sword from my thigh, dug a trench, the width of a cubit each way ; and around it we poured libations to all the dead, first with mixed honey, then with sweet wine, again a third time with water ; and I sprinkled white meal over it. And I much besought the unsubstantial heads of the dead, [promising, that] when I came to Ithaca, I would offer up in my palace a barren heifer, whichever is the best, and would fill a pyre with excellent things ; and that I would sacrifice separately to Tiresias alone a sheep all black, which excels amongst our sheep.

“ But when I had besought them, the nations of the dead, with vows and prayers, then taking the sheep, I cut off their heads into the trench, and the black blood flowed : and the souls of the perished dead were assembled forth from Erebus, [betrothed girls and youths, and much-enduring old men, and tender virgins, having a newly-grieved mind, and many *Mars*-renowned men wounded with brass-tipped spears, pos-

sessing gore-smeared arms, who, in great numbers, were wandering about the trench on different sides with a divine clamor; and pale fear seized upon me.] Then at length exhorting my companions, I commanded them, having skinned the sheep which lay there, slain with the cruel brass, to burn them, and to invoke the gods, both Pluto and dread Proserpine. But I, having drawn my sharp sword from my thigh, sat down, nor did I suffer the powerless heads of the dead to draw nigh the blood, before I inquired of Tiresias. And first the soul of my companion Elpenor came; for he was not yet buried beneath the wide-wayed earth; for we left his body in the palace of Circe unwept for and unburied,¹ since another toil [then] urged us. Beholding him, I wept, and pitied him in my mind, and addressing him, spoke winged words: 'O Elpenor, how didst thou come under the dark west? Thou hast come sooner, being on foot, than I with a black ship.'

"Thus I spoke: but he groaning answered me in discourse, ['O Jove-born son of Laertes, much-contriving Ulysses,] the evil destiny of the deity and the abundant wine hurt me. Lying down in the palace of Circe, I did not think to go down backwards, having come to the long ladder, but I fell downwards from the roof; and my neck was broken from the vertebræ, and my soul descended to Hades. Now, I entreat thee by those who are [left] behind, and not present, by thy wife and father, who nurtured thee when little, and Telemachus, whom thou didst leave alone in thy palace; for I know, that going hence from the house of Pluto, thou wilt

¹ It is a well-known superstition, that the ghosts of the dead were supposed to wander as long as they remained unburied, and were not suffered to mingle with the other dead. Cf. Virg. *Æn.* vi. 325, sqq. Lucan. i. 11. Eur. *Hec.* 30. Phocylid. *Γραμ.* 96. Heliodor. *Æth.* ii. p. 67.

moor thy well-wrought ship at the island of *Ææa*; there then, O king, I exhort thee to be mindful of me, nor, when thou departest, leave me behind, unwept for, unburied, going at a distance, lest I should become some cause to thee of the wrath of the gods: but burn me with whatever arms are mine, and build on the shore of the hoary sea¹ a monument for me, a wretched man, to be heard of even by posterity; perform these things for me, and fix upon the tomb the oar with which I rowed whilst alive, being with my companions.'

"Thus he spoke; but I answering addressed him: 'O wretched one, I will perform and do these things for thee.'

"Thus we sat answering one another with bitter words; I indeed holding my sword off over the blood, but the image of my companion on the other side spoke many things. And afterwards there came on the soul of my deceased mother, Anticlea, daughter of magnanimous Autolycus, whom I left alive on going to sacred Ilium. I indeed wept beholding her, and pitied her in my mind; but not even thus, although grieving very much, did I suffer her to go forward near to the blood, before I inquired of Tiresias. But at length the soul of Theban Tiresias came on, holding a golden sceptre, but me he knew and addressed:

"[O Jove-born son of Laertes,] why, O wretched one, leaving the light of the sun, hast thou come, that thou mayest see the dead and this joyless region? but go back from the trench, and hold off thy sharp sword, that I may drink the blood and tell thee what is unerring.'

'Thus he spoke; but I retiring back, fixed my silver-hilted sword in the sheath; but when he had drunk the black blood,

¹ See my note on Eur. *Alcest.* t. i. p. 240, ed. Bohn, and on *Od.* ii. 222.

then at length the blameless prophet addressed me with words :

“ ‘Thou seekest a pleasant return, O illustrious Ulysses ; but the deity will render it difficult for thee ; for I do not think that thou wilt escape the notice of Neptune, who has set wrath in his mind against thee, enraged because thou hast blinded his dear son. But still, even so, although suffering ills, thou mayest come, if thou art willing to restrain thy longing, and that of thy companions, when thou shalt first drive thy well-wrought ship to the Trinacrian island, escaping from the azure main, and find the beeves pasturing, and the fat cattle of the sun, who beholds all things, and hears all things ; if indeed thou shalt leave these unharmed, and art careful of thy return, even then thou mayest come to Ithaca, although suffering ills : but if thou harmest them, then I foretell to thee destruction for thy ship and thy companions ; but even if thou shouldst thyself escape, thou wilt return late, in calamity, having lost all thy companions, in a foreign ship ; and thou wilt find troubles in thine house, overbearing men, who consume thy livelihood, wooing thy goddess-like wife, and offering thyself for her dowry gifts. But certainly when thou comest thou wilt revenge their violence ; but when thou slayest the suitors in thy palace, either by deceit, or openly with sharp brass, then go, taking a well-fitted oar, until thou comest to those men, who are not acquainted with the sea, nor eat food mixed with salt, nor indeed are acquainted with crimson-cheeked¹ ships, nor well-fitted oars, which also are wings to ships. But I will tell thee a very manifest sign, nor will it escape thee : when another traveller, now meeting thee, shall say that thou hast a winnowing fan² on thine illustrious shoulder, then at length having

¹ *i.e.* crimson-prowed.

² Mistaking the oar for a corn-fan. A sure indication of his

fixed thy well-fitted oar in the earth, and having offered beautiful sacrifices to King Neptune, a ram, and bull, and boar, the mate of swine, return home, and offer up sacred hecatombs to the immortal gods, who possess the wide heaven, to all in order ; but death will come upon thee away from the sea, gentle, very much such a one, as will kill thee, taken with gentle old age ; and the people around thee will be happy : these things I tell thee true.'

"Thus he spoke ; but I answering addressed him : 'O Tiresias, the gods themselves have surely decreed these things. But come, tell me this, and relate it truly. I behold this the soul of my deceased mother, she sits near the blood in silence, nor does she dare to look openly at her son, nor to speak to him. Tell me, O king, how she can know me, being such a one.'

"Thus I spake ; but he immediately answering addressed me : 'I will tell thee an easy word, and will place it in thy mind ; whomever of the deceased dead thou sufferest to come near the blood, he will tell thee the truth ; but whomsoever thou grudgest it, he will go back again.'

"Thus having spoke, the soul of king Tiresias went within the house of Pluto, when he had spoken the oracles : but I remained there firmly, until my mother came and drank of the blood ; but she immediately knew me, and lamenting addressed to me winged words :

"My son, how didst thou come under the shadowy darkness, being alive ? but it is difficult for the living to behold these things ; [for in the midst there are mighty rivers and terrible streams, first indeed the ocean, which it is not possible to pass, being on foot, except any one have a well-built ship.] Dost thou now come here wandering from Troy, with

ignorance of maritime concerns. Cowper. *πλάτη λάρ θαλασσία, τὸ ἐρεγμόν. καὶ πλάτη χερσαία, τὸ πτόον.* Eustathius.

thy ship and companions, after a long time? nor hast thou yet reached Ithaca? nor hast thou seen thy wife in thy palace?’

“Thus she spoke; but I answering addressed her, ‘O my mother, necessity led me to Hades, to consult the soul of Theban Tiresias. For I have not yet come near Achaia, nor have I ever stepped upon my own land, but I still wander about, having grief, since first I followed divine Agamemnon to steed-excelling Ilium, that I might fight with the Trojans. But come, tell me this, and relate it truly, what fate of long-sleeping death subdued thee? Whether a long disease? or did shaft-rejoicing Diana, coming upon thee with her mild weapons, slay thee? And tell me of my father and my son, whom I left, whether my property is still with them, or does some other of men now possess it, and do they think that I shall not any more return? And tell me the counsel and mind of my wooed wife, whether does she remain with her son, and guard all things safe? or now has one of the Grecians, whoever is the best, wedded her?’

“Thus I spoke; but my venerable mother immediately answered me: ‘She by all means remains with an enduring mind in thy palace: and her miserable nights and days are continually spent in tears. But no one as yet possesses thy noble property: but Telemachus manages thy estates in quiet, and feasts upon equal feasts, which it is fit for a man who is a prince to prepare; for all invite him: but thy father remains there in the country, nor does he come to the city; nor has he beds, and couches, and clothes, and variegated rugs. But he sleeps indeed, during the winter, where the servants [sleep], in the house, in the dust, near the fire, and he puts sad garments about his body: but when summer arrives, and flourishing autumn, his bed is strewn on the ground, of the leaves that fall on every side of his wine-pro-

ducing vineyard. Here he lies sorrowing, and he cherishes great grief in his mind, lamenting thy fate ; and severe old age comes upon him : for so I also perished, and drew on my fate. Nor did the well-aiming, shaft-delighting [goddess], coming upon me with her mild weapons, slay me in the palace. Nor did any disease come upon me, which especially takes away the mind from the limbs with hateful consumption. But regret for thee, and cares for thee, O illustrious Ulysses, and kindness for thee, deprived me of my sweet life.'

"Thus she spoke ; but I, meditating in my mind, wished to lay hold of the soul of my departed mother. Thrice indeed I essayed it, and my mind urged me to lay hold of it, but thrice it flew from my hands, like unto a shadow, or even to a dream ; but sharp grief arose in my heart still more ; and addressing her, I spoke winged words :

" 'Mother mine, why dost thou not remain for me, desirous to take hold of thee, that even in Hades, throwing around our dear hands, we may both be satiated with sad grief? Has illustrious Proserpine sent forth this an image for me, that I may lament still more, mourning?'

"Thus I spoke ; my venerable mother immediately answered me : 'Alas ! my son, unhappy above all mortals, Proserpine, the daughter of Jove, by no means deceives thee, but this is the condition of mortals, when they are dead. For their nerves no longer have flesh and bones, but the strong force of burning fire subdues them, when first the mind leaves the white bones, but the soul, like as a dream, flitting, flies away. But hasten as quick as possible to the light ; and know all these things, that even hereafter thou mayest tell them to thy wife.'

"Thus we twain answered each other with words ; but the *women came*—for illustrious Proserpine excited them—as

many as were the wives and daughters of chiefs. And they were assembled together around the black blood. And I took counsel how I might inquire of each : and this plan in my mind appeared to me to be the best, having drawn my long sword from my stout thigh, I did not suffer them all to drink the black blood at the same time. But they came one after another,¹ and each related her race ; but I inquired of all. There then I saw Tyro first, born of a noble father, who said that she was the offspring of blameless Salmoneus. And she said that she was the wife of Cretheus, son of Æolus. She loved the divine river Enipeus, which flows far the fairest of rivers upon the earth ; and she was constantly walking near the beautiful streams of the Enipeus. Earth-shaking Neptune, therefore, likened unto him, lay with her at the mouth² of the eddying river : and the purple wave surrounded them, like unto a mountain, arched, and concealed the god, and the mortal woman ; [and he loosed her virgin zone, and shed sleep over her.] But when the god had accomplished the deeds of love, he laid hold of her hand, and spoke and addressed her :

“ Rejoice, O woman, on account of our love ; for when a year has rolled round, thou shalt bring forth illustrious children ; since the beds of the immortals are not in vain ; but do thou take care of them, and bring them up, but now go to thine house, and restrain thyself, nor mention it ; but I am earth-shaking Neptune.”

“ Thus having spoke, he dived beneath the billowy sea ; but she having conceived, brought forth Pelias and Neleus,

¹ Προμνηστῖναι ἐπὶ μίαν ἐξῆς ἢ ἐπάλληλοι, ἢ ἐπὶ στίχον, καὶ ἔστι κατὰ το ἔνυμον προμενέσθιναι (so Buttm.). Schol.

² i.e. at its junction with the sea. Schol. on Apoll. Rh, i. 11. τῶν ποταμῶν οἱ συμβάλλοντες τόποι τῇ θαλάσῃ, προχῶαί λέγονται. Cf. Alberti on Hesych. t. ii. p. 1063.

who both became noble servants of Jove. Pelias, indeed, abounding in cattle, dwelt in spacious Iolcus ; but the other in sandy Pylos. And the queen of women brought forth the others to Cretheus, Æson, and Pheres, and steed-rejoicing Amithaon.

“After her I beheld Antiope, the daughter of Asopus, who also boasted to have slept in the arms of Jove ; and she brought forth two sons, Amphion and Zethus, who first laid the foundations of seven-gated Thebes, and surrounded it with turrets ; since they were not able, although they were strong, to dwell in spacious Thebes without turrets.

“After her I beheld Alcmene, the wife of Amphitryon, who, mingled in the arms of great Jove, brought forth bold, lion-hearted Hercules. And Megara, daughter of high-minded Creon, whom the son of Amphitryon, ever unwasted in strength, wedded.

“And I beheld the mother of Œdipus, beautiful Epicastē,¹ who committed a dreadful² deed in the ignorance of her mind, having married her own son ; and he, having slain his father, married her : but the gods immediately made it public amongst men. Then he, suffering grief in delightful Thebes, ruled over the Cadmeians, through the pernicious counsels of the gods ; but she went to the [dwellings] of strong-gated Hades, suspending the cord on his³ from the lofty house, held fast by her own sorrow ; but she left behind for him very many griefs, as many as the Furies of a mother accomplish.

“And I saw the very beautiful Chloris, whom Neleus once

¹ In the Tragedians, Jocasta. But see Schol. on Eur. Phœn. 13. Nicolaus Damascenus, from a MS. in the Escorial, agrees with Homer.

² μέγα is used by an euphemism to denote her illicit intercourse. See Schol.

³ See my note on Æsch. Ag. p. 121, n. 1, ed. Bohn.

married on account of her beauty, when he had given her countless dowries, the youngest daughter of Amphion, son of Iasus : who once ruled strongly in Minyea Orchomenus ; and he reigned over Pylos ; and she bore to him noble children, Nestor, and Chromius, and proud Periclymenus ; and besides these she brought forth strong Pero, a marvel to mortals, whom all the neighboring inhabitants wooed ; nor did Neleus at all offer [her] to any one, who could not drive away from Phylace the crumple-horned oxen of mighty Iphicles, with wide foreheads, [and] troublesome ; ¹ a blameless seer alone promised that he would drive these away ; but the severe Fate of the gods hindered him, and difficult fetters, and rustic herdsman. But when the months and days were now completed, a year having again gone round, and the hours came on, then at length the mighty Iphicles loosed him, having told all the oracles ; and the counsel of Jove was fulfilled.

“ And I beheld Leda, the wife of Tyndareus, who brought forth two noble-minded sons from Tyndareus, steed-subduing Castor, and Pollux who excelled in pugilism ; both of these the fruitful earth detains alive ; who, even beneath the earth, having honor from Jove, sometimes live on alternate days, and sometimes again are dead, and they have obtained by lot honor equally with the gods.

“ After her I beheld Iphimedia, wife of Aloëus, who said that she had been united to Neptune : and bore two sons, but they were short-lived, godlike Otus, and far-famed Ephialtes : whom the fruitful earth nourished, the tallest, and far the most beautiful, at least after illustrious Orion. For at nine years old they were also nine cubits in width, but in height they were nine fathoms. Who even threatened the immortals

¹ Cf. vs. 293, *δεσμοὶ ἀργαλῆοι*, and the glosses of Hesych. *ἀργαλῆων χαλεποὺς, δεινοὺς. Ἀργαλεῶτατοι, δεινότατοι.*

that they would set up a strife of impetuous¹ war in Olympus : they attempted to place Ossa upon Olympus, and upon Ossa leafy Pelion, that heaven might be accessible. And they would have accomplished it, if they had reached the measure of youth : but the son of Jove, whom fair-haired Latona bore, destroyed them both ; before the down flowered under their temples, and thickened upon their cheek with a flowering beard.

“ And I beheld Phædra and Procris, and fair Ariadne, the daughter of wise Minos, whom Theseus once led from Crete to the soil of sacred Athens, but he did not enjoy her ; for Diana first slew her in the island Dia, on account of the testimony of Bacchus.

“ And I beheld Mæra and Clymene, and hateful Eriphyle, who received precious gold for her dear husband. But I cannot relate nor name all, how many wives and daughters of heroes I beheld ; for even the immortal night would first waste away. But it is time for me to sleep, either going to the swift ship to my companions, or here ; but my conduct will be a care to the gods and to you.”

Thus he spoke ; but they all had been hushed in silence, and fast held by the soothing [of his words] through the shadowy palace. But white-armed Arete began speaking to them :

“ O Phæacians, how does this man appear to you to be, in form, and size, and in equal mind within ? He indeed is my guest ; but each of you shares the honor : do not therefore dismiss him in haste, nor be sparing in presents to one thus in want, for many possessions lie in your houses through the kindness of the gods.”

¹ Hesych. πολυαίκεος, πολλὰς ὀρμὰς καὶ κινήσεις ἔχοντος τῷ α μαχομένων.

The aged hero Echenëus, [who was the oldest of the Phæacians,] also addressed them : “O my friends, the prudent queen does not speak to you away from the mark, nor from propriety ; but do ye obey [her] : but both the deed and word of this depends upon Alcinous.”

But him Alcinous answered in turn, and said : “This word shall indeed be so, if I reign alive over the oar-loving Phæacians. But let the stranger endure, although very much craving a return, to remain at all events till to-morrow, until I shall complete the whole gift ; for his conduct shall be all men’s care, but mine especially ; for mine¹ is the power amongst the people.”

But him much-counselling Ulysses answering addressed : “O King Alcinous, most glorious of all the people, if thou shouldst command me to remain here even for a year, and shouldst prepare my conduct, and give me noble gifts, I should wish it indeed, and it would be much better, that I should come to my dear country with a fuller hand ; and I should be more honored, and beloved by all men, as many as should behold me returning to Ithaca.”

But him Alcinous answered in turn, and said : “O Ulysses, looking upon thee, we do not suspect that at all, that you are an impostor and thief, many such as far-scattered men the black earth feeds, contriving falsehoods, from whence no one would perceive it ; but thou hast both a fashion of words and good understanding ; and thou hast related thy story skillfully, as a bard, the sad cares of all the Greeks and of thyself. But come, tell me this, and relate it truly, if thou hast seen any of thy godlike companions, who followed together with thyself to Ilium, and drew on their fate there. This night is very long, im-

¹ *τοῦ* ἄνδρος is often put for *ἐμῶν*.

mense ; nor is there any time to sleep in the palace ; but do thou relate to me wondrous deeds : and I could bear it even until divine morning, when thou wouldst endure to recount to me in my palace thine own sorrows."

And him much-planning Ulysses answering addressed :
 "O King Alcinous, most illustrious of all the people, there is a season for many words, and a season also for sleep. But if thou still desirest to listen, I would not grudge to relate to thee other even more grievous sorrows of my companions, who perished afterwards ; who escaped indeed from the sad war of the Trojans, but perished on their return, by the design of an evil woman. When chaste Proserpine had dispersed the souls of women in different places, the soul of Agamemnon, son of Atreus, came up, sorrowing : and the rest were assembled around him, as many as died, and drew on their fate in the house of Ægisthus together with him ; and he immediately knew me, when he had drunk the black blood ; and he wept shrilly, shedding the warm tear, holding out his hands to me, desiring to lay hold of me. But he had no longer firm strength, nor power at all, such as was before in his bending limbs. I wept indeed, beholding him, and pitied him in my mind, and addressing him I spoke winged words :

"O most glorious son of Atreus, Agamemnon, king of men, what fate of long sleeping death subdued thee ? Did Neptune subdue thee in thy ships, raising an immense² blast

¹ Milton, *Par. Lost*, vii. 98:

"And the great light of day yet wants to run
 Much of his race, though steep ; suspense in Heaven,
 Held by thy voice, thy potent voice, he hears,
 And longer will delay to hear thee tell
 His generation," &c.

² ἀμείγατον ἀφθόνητον, ἀσηλωτον, ἢ πολὺν ἢ μέγαν. Hesych Cf. Blomf. on Æsch. *Prom.* 401. Dind.

of cruel winds? Or did unjust men injure thee on land, while thou wert cutting off their oxen, and beautiful flocks of sheep, or contending for a city, or for women?’

“Thus I spoke; but he immediately addressed me, answering: ‘O Jove-born son of Laertes, much-planning Ulysses, neither did Neptune subdue me in my ships, raising an immense blast of cruel winds, nor did unjust men injure me on land; but Ægisthus, having contrived death and Fate for me, slew me, [conspiring] with my pernicious wife, having invited me to his house, entertaining me at a feast, as any one has slain an ox at the stall. Thus I died by a most piteous death; and my other companions were cruelly slain around me, as swine with white tusks, which [are slain] either at the marriage, or collation,¹ or splendid banquet of a wealthy, very powerful man. Thou has already been present at the slaughter of many men, slain separately, and in hard battle; but if thou hadst seen those things, thou wouldst have especially lamented in thy mind, how we lay in the palace about the cups and full tables; and the whole ground reeked with blood. And I heard the most piteous voice of the daughter of Priam, Cassandra, whom deceitful Clytemnestra slew near me; but I, raising my hands from the earth, dying, laid them on my sword; but she, impudent one, went away, nor did she endure to close my eyes with her hands, and shut my mouth, although I was going to Hades. So there is nothing else more terrible and impudent than a woman, who indeed casts about such deeds in her mind: what an unseemly deed has she indeed contrived, having prepared murder for her husband, whom she lawfully married!’² I thought indeed that I should return home

¹ *ἑρως* was a feast to which all the guests invited sent or contributed something.

² This seems, on the whole, the most probable interpretation

welcome to my children and my servants ; but she, above all acquainted with wicked things, has shed disgrace over herself, and female women¹ about to be hereafter, even [upon one] who is a worker of good.'

"Thus he spoke ; but I addressed him answering : 'O gods ! of a truth wide-thundering Jove most terribly hates the race of Atreus, on account of women's plans, from the beginning : many of us indeed perished for the sake of Helen ; and Clytemnestra has contrived a stratagem for thee when thou wast at a distance.'

"Thus I spoke ; but he immediately addressed me in answer : 'Now therefore do not thou ever be mild to thy wife, nor inform her of every thing with which thou art well acquainted : but tell one thing, and let another be concealed. But for thee indeed there will not be murder at the hands of thy wife, O Ulysses : for prudent Penelope, the daughter of Icarus, is very wise, and is well acquainted with counsels in her mind. We left indeed her, when we came to the war, a young bride ; and she had an infant boy at her breast, who now probably sits amongst the number of men, happy one ; for his dear father will surely behold him, when returning, and he will embrace his sire, as is right ; but she my wife did not suffer me to be satiated in mine eyes with my son, for she first slew even me myself. But I will tell thee something else, and do thou lay it up in thy mind ; hold thy ship towards thy dear paternal land secretly, not openly ; since confidence is no longer to be placed upon women. But come, tell me this and relate it truly ; if thou hearest of my son any where yet alive, either some where in Orchomenus, or in sandy Pylos, or some where near Menelaus in wide

of *κοῦριδιος* in this passage. But the question is a very uncertain one, and is left undecided by Buttmann, Lexil. p. 392, sqq.

¹ Observe the pleonasm.

Sparta? for divine Orestes has not yet died upon the earth.'

"Thus he spoke; but I addressed him in answer: 'O son of Atreus, why dost thou inquire these things of me? I do not know at all, whether he is alive or dead; and it is wrong to utter vain words.'

"We twain stood thus mourning, answering one another with sad words, shedding the warm tear. And the soul of Achilles, son of Peleus, came on, and of Patroclus, and spotless Antilochus, and Ajax, who was the most excellent as to his form and person of all the Danaans after the blameless son of Peleus. And the soul of the swift-footed descendant of Æacus knew me, and lamenting addressed me [in] winged words:

"'O Jove-born son of Laertes, much-contriving Ulysses, wretched one, why dost thou meditate a still greater work in thy mind? how didst thou dare to descend to Orcus, where dwell the witless dead, the images of deceased mortals?'

"Thus he spoke; but I addressed him in answer: 'Achilles, son of Peleus, by far the most excellent of the Grecians, I came for the advice of Tiresias, if he could tell me how by any plan I may come to craggy Ithaca. For I have not yet come any where near Greece, nor have I ever gone on my land any where, but I still have troubles: but there was no man before more blessed than thou, O Achilles, nor will there be hereafter. For formerly we Argives honored thee when alive equally with the gods, and now again, when thou art here, thou hast great power amongst the deceased; do not therefore when dead be sad, O Achilles.'

"Thus I spoke; but he immediately addressed me in answer: 'Do not, O illustrious Ulysses, speak to me of death; I would wish, being on earth, to serve for hire with another man of no estate, who had not much livelihood, rather than

rule over all the departed dead. But come, tell me an account of my noble son; did he follow to the war so as to be a chief or not? and, tell me if thou hast heard anything of blameless Peleus; whether has he still honor amongst the many Myrmidonians? or do they dishonor him in Greece and Pthia, because old age possesses his hands and feet? for I am not assistant to him under the beams of the sun, being such a one, as when I slew the best of the people in wide Troy, fighting for the Grecians. If I should come as such a one even for a short time to the house of my father, so I would make my strength and unconquerable hands terrible to any, who treat him with violence, and keep him from honor.'

"Thus he spoke; but I answering addressed him; 'I have not indeed heard any thing of blameless Peleus. But I will tell thee the whole truth, as thou biddest me, about thy dear son Neoptolemus; for I myself led him in an equal hollow ship from Scyros to the well-greaved Grecians. Of a truth when we were taking counsels concerning the city Troy, he always spoke first, and did not err in his words; and godlike Nestor and myself alone contended with him. But when we were fighting about the city of the Trojans, he never remained in the number of men, nor in the crowd, but ran on much before, yielding to no one in his might; and many men he slew in the terrible contest: but I could not tell nor name all, how great a people he slew, defending the Greeks. But [I will relate] how he slew the hero Eurypylus, son of Telephus, with the brass,¹ and many Ceteans² companions were slain

¹ i.e. with the sword.

² Some render this *large*, as a metaphor taken from whales; but the Scholiast informs us that the Ceteans were a people of Mysia of whom Telephus was king. Cf. Serv. on Virg. Ecl. vi. 72. Hygin. Fab. 12.

around him, on account of gifts to a woman:¹ him certainly I beheld as the most beautiful, after divine Memnon. But when we, the chieftains of the Grecians, ascended into the horse, which Epeus made, and all things were committed to me, [both to open the thick ambush and to shut it,] there the other leaders and rulers of the Greeks both wiped away their tears, and the limbs of each trembled under them; but him I never saw at all with my eyes, either turning pale as to his beauteous complexion, or wiping away the tears from his cheeks; but he implored me very much to go out of the horse; and grasped the hilt of his sword, and his brass-heavy spear, and he meditated evils against the Trojans. But when we had sacked the lofty city of Priam, having his share and excellent reward, he embarked unhurt on a ship, neither stricken with the sharp brass, nor wounded [in fighting] hand to hand, as oftentimes happens in war; for Mars confusedly raves.'

"Thus I spoke; but the soul of the swift-footed son of Æacus went away, taking mighty steps through the meadow of asphodel, in joyfulness, because I had said that his son was very illustrious. But the other souls of the deceased dead stood sorrowing, and each related their griefs. But the soul of Ajax, son of Telamon, stood afar off, angry on account of the victory, in which I conquered him, contending in trial at the ships concerning the arms of Achilles; for his vener-

¹ Priam had either promised Eurypylus one of his daughters in marriage; or Priam had given presents to his wife, in order that she might persuade him to come to the war: in this case it would be, *he was slain on account of the presents which had been given his wife*, which appears to me the best way of translating it. Old Transl. from the Scholiast. Hesychius, who has not always met with due attention from the editors of Homer, interprets this, διὰ λυγναϊκῶν δωροδοκίαν. So also Apollon. Lex. Hom. διὰ δωροδοκίαν, clearly confirming the latter interpretation, which I have accordingly followed.

able mother¹ proposed² them: [but the sons of the Trojans³ and Pallas Minerva adjudged them.] How I wish that I had not conquered in such a contest; for the earth contained such a person on account of them, Ajax, who excelled in form and in deeds, the other Greeks, after the blameless son of Peleus; him indeed I addressed with mild words:

“O Ajax, son of blameless Telamon, art thou not about, even when dead, to forget thine anger towards me, on account of the destructive arms? for the gods made them a harm unto the Grecians. For thou, who wast such a fortress to them, didst perish; for thee, when dead, we Greeks altogether mourned, equally as for the person of Achilles, the son of Peleus; nor was any one else the cause; but Jupiter vehemently hated the army of the warrior Greeks; and he laid fate upon you. But come hither, O king, that thou mayest hear our word and speech; and subdue thy strength and haughty mind.’

“Thus I spoke; but he answered me not at all, but went to Erebus amongst the other souls of the deceased dead. There however, [although] angry, he would have spoken to me, or I to him, but my mind in my breast wished to behold the souls of the other dead.

“There then I beheld Minos, the illustrious son of Jove, having a golden sceptre, giving laws to the dead, sitting down; but the others around him, the king, pleaded their

¹ Thetis.

² Observe that *τίθημι* is properly used of laying down a prize to be contested for.

³ In order that the arms might be adjudged fairly, the captive Trojans were summoned before the Grecian chiefs, and asked which of the two, Ajax or Ulysses, had done most harm to the Trojans: they said Ulysses, upon which the arms were given to him, as having been of most use to the Greeks. Old Transl.

causes, sitting and standing through the wide-gated house of Pluto.

“After him I beheld vast Orion, hunting beasts at the same time, in the meadow of asphodel,¹ which he had himself killed in the desert mountains, having an all-brazen club in his hands, for ever unbroken.

“And I beheld Tityus, the son of the very renowned earth, lying on the ground ; and he lay stretched over nine acres ; and two vultures sitting on each side of him were tearing his liver, diving into the caul :² but he did not ward them off with his hands ; for he had dragged Latona, the celebrated wife of Jove, as she was going to Pythos, through the delightful Panopeus.

“And I beheld Tantalus suffering severe griefs, standing in a lake ; and it approached his chin. But he stood thirsting, and he could not get anything to drink ; for as often as the old man stooped, desiring to drink, so often the water being sucked up, was lost to him ; and the black earth appeared around his feet, and the deity dried it up. And lofty trees shed down fruit from the top, pear trees, and apples, and pomegranates producing glorious fruit, and sweet figs, and flourishing olives : of which, when the old man raised himself up to pluck some with his hands, the wind kept casting them away to the dark clouds.

“And I beheld Sisyphus, having violent griefs, bearing an enormous stone with both [his hands] : he indeed leaning with his hands and feet kept thrusting the stone up to the top : but when it was about to pass over the summit, then strong force began to drive it back again, then the impudent³

¹ Asphodel was planted on the graves and around the tombs of the deceased, and hence the supposition, that the Stygian plain was clothed with asphodel. Cowper.

² Or, *dipping in the beak*. See Loewe.

³ I have been unwilling to qualify this bold and picturesque

stone rolled to the plain ; but he, striving, kept thrusting it back, and the sweat flowed down from his limbs, and a dirt arose from his head.

“ After him I perceived the might of Hercules, an image ; for he himself amongst the immortal gods is delighted with banquets, and has the fair-legged Hebe, [daughter of mighty Jove and golden-sandaled Juno]. And around him there was a clang of the dead, as of birds, frightened on all sides ; but he, like unto dark night, having a naked bow, and an arrow at the string, looking about terribly, was always like unto one about to let fly a shaft. And there was a fearful belt around his breast, the thong was golden : on which wondrous forms were wrought, bears, and wild boars, and terrible lions, and contests, and battles, and slaughters, and slayings of men ; he who devised that thong with his art, never having wrought such a one before, could he work any other such. But he immediately knew me, when he saw me with his eyes, and pitying me, addressed winged words :

“ ‘ O Jove-born son of Laertes, much-contriving Ulysses, ah wretched one, thou too art certainly pursuing some evil fate, which I also endured under the beams of the sun. I was indeed the son of Jove, the son of Saturn, but I had infinite labor ; for I was subjected to a much inferior man, who enjoined upon me difficult contests : and once he sent me hither to bring the dog, for he did not think that there was any contest more difficult than this. I indeed brought it up and led it from Pluto’s, but Mercury and blue-eyed Minerva escorted me.’

“ Thus having spoken, he went again within the house of Plato. But I remained there firmly, if by chance any one of the heroes who perished in former times, would still epithet by destroying the metaphor, especially after the remarks of Aristotle, *Rhet.* iii. II.

come ; and I should now still have seen former men, whom I wished, [Theseus, and Pirithoüs, glorious children of the gods ;] but first myriads of nations of the dead were assembled around me with a divine clamor ; and pale fear seized me, lest to me illustrious Proserpine should send a Gorgon head of a terrific monster ¹ from Orcus. Going then immediately to my ship, I ordered my companions to go on board themselves, and to loose the halsers. But they quickly embarked, and sat down on the benches. And the wave of the stream carried it through the ocean river, first the rowing and afterwards a fair wind.

BOOK XII.

ARGUMENT.

He relates his return from the infernal regions to Circe's island, and her advice respecting his return home. How he escaped the Sirens, Scylla, and Charybdis. His arrival in Sicily, where his companions, having eaten the oxen of the Sun, were shipwrecked and lost ; he concludes by relating his arrival, alone, carried on the mast of his ship, at the island of Calypso.

“ BUT when the ship left the stream of the river Ocean, and came back to the wave of the wide-wayed sea, to the island of *Ææa*, where are the abodes and dancing-places ² of Aurora, the mother of dawn, and the risings of the sun :

¹ Hence Milton, *Par. Lost*, ii. 610 :

“ But fate withstands, and to oppose th' attempt
Medusa with Gorgonian terror guards
The ford.”

² I prefer taking *χοροὶ* in this sense, although “dances” is by no means unsuitable. See my note on *Æsch. Ag.* p. 95, n. 3, ed. Bohn.

having come here, we drew up our ship on the sands, and we ourselves disembarked upon the shore of the sea. Here lying down to sleep we awaited divine morning : but when the mother of dawn, rosy-fingered morning, appeared, then I sent forward my companions to the house of Circe, to bring the corpse, the dead Elpenor. And immediately cutting trunks, where the shore projected the farthest, we buried [him] in sorrow, shedding the warm tear. But when the corpse was burnt, and the arms of the dead, having built a tomb, and having erected a column over it, we fixed the well-fitted oar at the top of the tomb.

“ We indeed went through everything ; nor yet returning from Hades did we escape Circe, but she came very quickly, hastening : and her female attendants with her brought bread, and much flesh, and dark-red wine. And she, the divine one of goddesses, standing in the middle of us, addressed us :

“ ‘ Wretched ones ! who alive have come under the house of Pluto, twice dead, when other men die but once. But come, eat food and drink wine here through the whole day ; and ye shall sail together with morn appearing ; but I will show you the way ; and will instruct you in every thing ; that ye may not grieve at all, suffering harm either on the sea or on land by some grievous bad counsel.’ ”

“ Thus she spoke ; but our noble mind was forthwith persuaded. Thus, then, during the whole day until sun-set, we sat feasting on abundant flesh and sweet wine ; but when the sun had sunk, and darkness came on, they indeed slept near the cables of the ship ; but she, taking me by the hand, at a distance from my dear companions, made me sit down, and reclined opposite, and inquired every thing of me ; and I

¹ So Clarke and Cowper, but I think the Scholiast is more correct in explaining it, spoke to.

related all things rightly to her. And then indeed venerable Circe addressed me with words :

“ ‘ All these things indeed have thus been performed ; but do thou listen, how I will tell thee, and a deity himself will make thee remember it. First indeed thou wilt come to the Sirens, who charm all men, whoever comes to them. Whosoever through ignorance has approached and heard the voice of the Sirens, by no means do his wife and infant children stand near him when he returns home nor do they rejoice. But the Sirens, sitting in a meadow, soothe him with a shrill song, and around there is a large heap of bones of men rotting, and skins waste away round about. But sail beyond ; and anoint the ears of thy companions, moulding sweet wax, lest any one of the others should hear ; but do thou thyself hear, if thou wilt. Let them bind thee hands and feet in the swift ship, upright in the mast hole ; and let cables be bound from it ; that, delighted, thou mayest hear the voice of the Sirens : but if thou entrest thy companions, and biddest them loose thee, let them bind thee in still more bonds. But when thy companions shall have sailed beyond these, then I cannot tell thee accurately which will afterwards be thy way ; but do thou thyself consider in thy mind ; but I will tell thee of both ways. There indeed are lofty rocks ; and near them the vast wave of dark Amphitrite resounds ; the blessed gods call them the Wanderers ; here nor birds pass by, nor timid doves, which carry ambrosia to father Jove ; but the smooth rock always takes away some one of them, but the father sends another to make up the number. From this not yet has any ship of men escaped, whichever has come to it ; but the wave of the sea and the storms of destructive fire take away planks of ships and bodies of men together. That sea traversing ship alone has sailed by it, Argo, a care unto all, which

sailed from Æetes : and now perhaps it¹ would have quickly dashed it there against mighty rocks, but Juno sent it on, since Jason was dear [to her]. But as to the two rocks,² the one reaches the wide heaven with its sharp top, and a dark-grey cloud surrounds it : this indeed never withdraws,³ nor does a clear sky ever possess its top, either in the summer or in the autumn ; nor could a mortal man ascend it, or descend, not if he had twenty hands and feet ; for the rock is smooth, like unto one polished around. But in the middle of the rock there is a shadowy cave towards the west, turned to Erebus ;⁴ where do thou, O illustrious Ulysses, direct thy hollow ship ? Nor could a young man darting an arrow from a bow from a hollow ship reach the deep cave. Here Scylla dwells, shrieking out terribly ; her voice indeed is as of a new-born whelp, but she herself is a vast monster ; nor would any rejoice seeing [her], not even if a god should meet her. She has twelve slender⁵ feet in all ; and she has six very long necks ; and on each there is a terrific head, and in it three rows of teeth, thick and frequent, full of black death. She is sunk in the middle through her hollow cave : and she holds forth her heads out of the terrible abyss, and fishes there, watching about the rock, for dolphins, and dogs, and if she can any where take a larger whale, which deep-groaning Amphitrite feeds in countless numbers. By whom unharmed never at any time do sailors boast that they have fled by in their ship ; but snatching a

¹ Viz. the wave.

² Put for τῶν δὲ δύο σκοπέλων. See Theirsch, Gk. Gr. § 276, 6, referred to by Loewe, and my note on Æsch. Prom. p. 8, ed. Bohn.

³ So in Il. B. 179, ἀλλ' ἴθι νῦν κατὰ λσον' Αἰαίων, μηδὲ τ' ἐρωεῖ. See Buttmann Lexil. p. 310, sq.

⁴ With this periphrasis for the West we may not inaptly compare Ἰσπερος θεός for Hades in Soph. Œd. T. 177.

⁵ λεπτοί, ἢ παραιωροῦμενοι καὶ ἀσθενεῖς. Eust.

man with each of her heads from a dark-prowed ship, she bears him away. But thou wilt see the other rock lower, O Ulysses, each near to the other; and thou couldst reach it with an arrow. In this there is a large wild fig-tree flourishing with leaves; under this divine Charybdis sucks in black water. For thrice in a day she sends it out, and thrice she sucks it in terribly: mayest thou not come thither when she is gulping it; for not even Neptune could free thee from ill. But by all means sailing to the rock of Scylla, drive thy ship quickly beyond; since it is much better to regret¹ six companions in a ship, than all together.'

"Thus she spoke; but I answering addressed her; 'Come then, tell me this truly, O goddess; if I can by any means escape out from destructive Charybdis, should I be revenged upon her, when she has harmed my companions?'

"Thus I spoke; but she, the divine one of goddesses, immediately answered: 'O wretched one, are warlike deeds and labor still a care to thee? nor wilt thou yield to the immortal gods? She is not indeed mortal, but is an immortal evil, terrible and difficult, and fierce, nor to be fought with. Nor is there any defence; it is best to flee from her: for if thou shouldst delay, arming thyself, by the rock, I fear lest again attacking thee she would reach thee with so many heads, and would take away so many² men. But sail on very quickly and call for help to Cratæis, the mother of Scylla, who brought her forth a destruction to mortals, who will immediately hinder her from attacking thee afterwards.

" 'And thou wilt come to the island Trinacria;³ where are

¹ Neatly expressed by Virg. *Æn.* i. 221, "*Amissos longo socios sermone requirunt.*" Cf. 309, *μνησάμενοι δὲ ἔπειτα φίλονς ἑκλείουσιν αἰεὶ*.

² i.e. as many as before.

³ i.e. Sicily, "*Triquetris insulæ*" in Lucretius.

fed many oxen and fat sheep of the Sun,¹ seven herds of oxen, and as many beautiful flocks of sheep, and fifty in each ; but there is no increase of them, nor do they ever perish ; but goddesses are their shepherdesses, the fair-haired nymphs, Phaethusa, and Lampetie, whom divine Næra bore to the sun who journeys above. Whom having nourished and brought them forth, their venerable mother sent them away to the Trinacrian island, to dwell afar off, to guard their father's sheep and crumpled-horned oxen. If thou leavest these unharmed, and carest for thy return, thou mayest yet come to Ithaca, although suffering evils ; but if thou harmest them, then I foretell to thee destruction to thy ship and thy companions ; and although thou shouldst thyself escape, thou wilt return late, in misfortune, having lost all thy companions.'

"Thus she spoke ; but golden-throned morning immediately came. The divine one of goddesses then went away through the island ; but I, going to my ship, excited my companions to embark themselves, and to loose the halsers. But they immediately went on board, and sat down on the benches, and sitting in order they smote the hoary sea with their oars. Then the fair-haired Circe, an awful goddess, possessing human speech, sent a prosperous gale behind our dark-prowed ship, that filled the sails, an excellent companion. Immediately having got ready all our tackle in the ship, we sat down ; and the wind and the helmsman directed it. Then sorrowing in my heart, I addressed my companions :

"O my friends, it is not fit that one or two only should know the oracles, which Circe, divine one of goddesses, has spoken unto me ; but I will tell you, that being aware we may either die, or avoiding it may escape death and Fate.

¹ Cf. i. 8, sqq.

First she commands us to shun the voice of the divine Sirens, and their flowery mead; she ordered me alone to hear their voice; but do ye bind me in a difficult bond, that I may remain there firmly, upright in the mast-hole: and let cables be fastened from it. But if I entreat you, and command you to loose me, do ye then press me with still more bonds.'

"I indeed telling every thing, related it to my companions: but in the mean time the well-made ship came quickly to the island of the Sirens; for a harmless prosperous gale urged it on. Immediately then the wind ceased, and there was a windless calm, and a deity ~~hushed the winds to sleep.~~ ^{WIND LULLED THE WINDS} And my companions rising up, furl'd the sails of the ship, and placed them in the hollow ship; and they sitting on their oars, whitened the water with their polished blades of fir. But I having cut in small pieces a large circle of wax with the sharp brass, pressed it with my strong hands: and the wax immediately became warm, for the great force compelled it, and the shining of the sun, the king, the son of Him that journeys on high: and I anointed it in turn upon the ears of all my companions. But they bound me both hands and feet together in the ship, upright in the mast-hole, and they fastened cables from it; and they themselves sitting down smote the hoary sea with their oars. But when we were so far distant as one makes himself heard shouting out, going on swiftly, the ship passing the sea quickly, driving near, did not escape them, but they prepared a tuneful song.

"Come hither, O much-praised Ulysses, great glory of the Grecians, stop thy ship, that thou mayest hear our voice; for no one has yet passed by here in a black ship, before he has heard the sweet voice from our mouths; but he goes away delighted, and acquainted with more things. For we

ken all things, whatever the Grecians and Trojans suffered by the will of the gods in spacious Troy; and we know whatever things are done in the food-abounding earth.'

"Thus they spoke, uttering a sweet sound; but my heart wished to hear them, and I ordered my companions to loose me, nodding with my eye-brows; but they falling forward rowed; and Perimedes and Eurylochos immediately rising, bound me with more bonds, and pressed me still more. But when it passed by them, and we no longer heard the voice of the Sirens, nor their song, my beloved companions immediately took away the wax, which I anointed on their ears, and loosed me from the bonds. But when we had now left the island, immediately I saw smoke and a vast wave, and heard a noise. The oars flew from the hands of them terrified; and all making a noise [went] down the stream; but the ship was stopped there, since they no longer urged the extended oars with their hands. But I went through the ship, and incited my companions with mild words, standing near each man:

"O my friends, we are not by any means ignorant of misfortunes. This evil indeed does not come greater upon us than when the Cyclops shut us in his hollow cave by powerful force; but we escaped even from thence by my valor, and counsel and prudence; and I think that you will some time remember¹ these things. But now come, let us all obey, as I direct; do ye smite the deep billow of the sea with your oars, sitting on the benches, if Jove will by chance grant us to escape from and avoid this death. But to thee I order thus, O helmsman, and lay it up in thy mind, since thou art managing the rudder of the hollow ship; keep the ship off from this smoke and wave; and do thou observe

¹ Cf. Virg. *Æn.* i. 202, sqq.

the rock, lest rushing out thence she escape thy notice, and thou cast us into evil.' .

"Thus I spoke ; and they quickly obeyed my words. But I did not speak of Scylla, an unavoidable¹ evil, lest my companions, terrified, should cease from rowing, and huddle themselves within. And then I forgot the terrible command of Circe, for she ordered me not to arm myself ; but I, having put on my noble arms, and taking two long spears in my hands, went to the deck of the ship's prow ; for I expected that rocky Scylla, who brought harm to my companions, would appear from thence first. Nor could I perceive her any where ; but my eyes toiled, looking every where to the dark rock. And we sailed through the strait, mourning, for on one side was Scylla, and on the other divine Charybdis terribly sucked in the briny water of the sea. When she vomited it out, it all murmured, bubbling up as a cauldron on a large fire, and the foam fell on high upon both the lofty rocks. But when she drank up the briny water of the sea, it all appeared bubbling up within ; and thundered terribly about the rock, and the earth appeared below with azure² sand ; and pale fear seized them. We indeed looked to this, fearing destruction. And Scylla in the mean time took six of my companions from the hollow ship, who were best in their hands and their strength. And looking to the swift ship and to my companions at the same time, I now perceived the feet and hands above of them raised on high ; and calling out, they addressed me by name, there for the last time, sorrowing at heart. As when on a jutting rock a fisherman with a very long rod throwing food as a snare for little fishes, sends the horn of a rustic ox into the sea, and then snatching it [a fish] up, throws it out panting ; so they

¹ ἀπρηκτον is equivalent ἀπορον, ἀμήχανον.

² Probably a pale, greenish grey is the color meant.

panting were raised up to the rocks : and there at the door she fed upon them crying out, stretching out their hands to me in dreadful calamity. That of a truth was the most miserable of all the things that I witnessed with mine eyes, whatever I suffered, searching out the ways of the sea.

“ But when we escaped the rocks, both terrible Charybdis and Scylla, we came immediately afterwards to the blameless island of the god ; there were beautiful oxen with wide foreheads, and many fat sheep of the Sun that journeys above. Then I, still going on the sea in a black ship, heard the lowing of oxen in stalls, and the bleating of sheep : and there came into my mind the word of the blind prophet, Theban Tiresias, and of Ææan Circe, who charged me very often to avoid the island of the mortal-rejoicing Sun. Then I addressed my companions, sorrowing in my heart :

“ ‘ Hear my words, O companions, although suffering evils, that I may tell you the oracles of Tiresias, and of Ææan Circe, who charged me very often to avoid the island of the Sun that journeys above ; for she said that from hence would be a most terrible evil unto us. But drive the black ship beyond the island.’

“ Thus I spoke ; but their dear heart was broken down. And Eurylochus immediately answered me with a harsh speech ; “ Thou art severe, O Ulysses ; thou hast exceeding might, nor art thou fatigued as to your limbs ; surely all of them are of iron, [since] thou dost not suffer thy companions, wearied out with toil, and [oppressed with] sleep,¹ to go upon the land, where we may again prepare an agreeable supper in the sea-girt island ; but thou commandest us to wander in vain through the swift night, straying from the island in the misty sea. During the nights troublesome winds arise, the destruction of ships : how could any one es-

¹ I follow Clarke's interpretation. See Loewe.

cape from utter destruction, if a storm of wind should by chance come on a sudden, either from the South or hard-blowing West, which especially destroy ships, against the will of the gods, who are kings? But let us indeed now obey black night, and let us get ready supper, remaining near the swift ship; and, embarking in the morning, let us enter on the wide sea.'

"Thus spoke Eurylochus; and my other companions approved: and then I knew that the deity meditated evils: and addressing him I spoke winged words:

"O Eurylochus, surely now ye compel me much, being alone; but come, all of you, now swear a strong oath to me, if we find any herd of oxen, or great flock of sheep, no one will kill either ox, or even sheep, through his infatuation: but quiet do ye eat the food which immortal Circe gave us.'

"Thus I spoke; and they immediately swore as I commanded: but when they had sworn and finished the oath, we stationed the well-made ship in the hollow port, near the sweet water: and my companions went out of the ship, and then skillfully prepared supper. But when they had taken away the desire of drinking and eating, then calling to mind their dear companions whom Scylla eat, having taken them out from the black ship, they wept; and sweet sleep came upon them weeping. But when it was the third part of the night, and the stars went down, cloud-collecting Jove raised against us a strong wind, with a mighty whirlwind, and covered earth and heaven at the same time with clouds; and night arose from heaven. But when the mother of dawn, rosy-fingered morning, appeared, we moored our ship, drawing it into a hollow cave; there were the beautiful dancing-places and the seats of Nymphs; and then I, having formed an assembly, spoke unto them all:

“ ‘O my friends, there is food and drink in the swift ship; but let us abstain from the oxen, lest we suffer any thing. For these are the oxen and fat sheep of a dread god, the Sun, who overlooks all things, and hears all things.’

“ Thus I spoke; and their noble mind was persuaded. But the South wind blew without ceasing for a whole month, nor was there any other wind afterwards except the East and South. But they, whilst they had food and red wine, so long abstained from the oxen, being desirous of life; but when all the provisions were now consumed out of the ship, then wandering of necessity they followed after booty, fish and birds, acceptable, whatever came to their hands, with crooked hooks: but hunger wore down their belly. Then I went away through the island, that I might pray to the gods, if any one would show me the way to return. But when now I avoided my companions, going through the island, having washed my hands where there was a shelter from the wind, I made vows to all the gods who inhabit Olympus: and they poured sweet sleep over my eyebrows. But Eurylochus was the beginner of evil counsel unto my companions.

“ ‘Hear my words, O companions, although suffering evils: all deaths are hateful to wretched mortals; but, through hunger, it is most miserable to die and draw on one’s fate. But come, having driven away the best of the oxen of the Sun, we will sacrifice to the immortals who possess the wide heaven. But if we come to Ithaca, our fatherland, we will immediately build a rich temple to the Sun, who journeys on high, where we may place many and excellent images. But if by any means wrathful on account of the straight-horned oxen, he should wish to destroy our ship, and the other gods follow, I had rather at once lose

my life gaping in the wave, than waste away any longer, remaining on a desert island.'

"Thus spoke Eurylochus ; and my other companions approved. But immediately having driven the best of the oxen of the Sun from near at hand, (for the beautiful black oxen, with their broad foreheads, pastured not far away from the dark-prowed ship,) they stood around them, and prayed to the gods, having cropped the tender leaves of a lofty-tressed oak ; for they had not white barley on the well-benched ship.

"But when they had prayed, and slain and skinned them, they cut off the thighs, and covered them with fat, doubling them, and they set the raw parts upon them : nor had they wine to make libations over the burnt sacrifices, but making libations with water, they roasted all the entrails. But when they had burnt the thighs, and tasted the bowels, they cut up the other parts, and fixed them on spits : and then sweet sleep rushed away from my eyebrows : and I hastened to the swift ship and the shore of the sea. But as I was now going near the ship rowed on both sides, then the sweet vapor of the fat came upon me : and mourning, I cried out to the immortal gods :

" 'O father Jove, and ye other blessed gods, who exist for ever, certainly ye laid me to sleep in a pitiless sleep, to my harm, but my companions remaining here have devised a heinous deed.'

"But quickly to the Sun, who journeys above, came Lampetia, wearing a large garment, as a messenger, that we (my companions) had slain his oxen. And he immediately addressed the immortals, enraged at heart ;

" 'O father Jove, and ye other blessed gods, who exist for ever, punish the companions of Ulysses, the son of Laertes, who have insolently slain my oxen, in which I rejoiced both

coming to the starry heaven, and turning back again to earth from heaven. But if they do not repay me a proper return for my oxen, I will go down to Pluto's, and will shine amongst the dead.'

"But him cloud-collecting Jove answering addressed: 'O Sun, do thou by all means shine amongst the immortals and mortal men, over the fruitful plain. And then I, striking a little their swift ship with a white thunderbolt, will quickly cleave it in the middle of the dark sea.'

"But these things I heard from fair-haired Calypso; and she said that she had heard them from the messenger Mercury. But when I came to the ship and the sea, I chided them one after another, standing near them, nor could we find any remedy; for the oxen were now dead. Then the gods immediately showed prodigies to them; the skins crawled, and the flesh lowed on the spits, both roast and raw; and there was a voice as of oxen. For six days then my beloved companions feasted, driving away the best of the oxen of the sun: but when Jove, the son of Saturn, brought on the seventh day, then the wind ceased raging with a tempest: and we, straightway embarking, committed ourselves to the wide sea: having erected the mast and drawn up the white sails.

"But when we had now left the island, nor did any other land appear, but the heaven and the sea, then the son of Saturn reared an azure cloud above the hollow ship; and the sea became dark beneath it. But it ran for no very long time; for immediately came the clamoring West wind, rushing with a mighty tempest: and the storm of the wind broke both the cables of the mast; and the mast fell backwards, and all the tackle was thrown into confusion into the hold; and he struck the head of the helmsman backward in the ship, and broke all the bones of his head together; and he

fell like unto a diver from the deck, and his noble mind left his bones ; and Jove thundered together, and hurled a thunderbolt upon the ship : and it was entirely whirled round, stricken with the thunderbolt of Jove, and it was filled with sulphur ; and my companions fell from the ship. And they, like unto gulls, were borne on the waves around the black ship ; for the deity took away their return. But I kept going about through the ship, until the storm loosed the sides from the keel ; and the wave bore it along naked.¹ And it broke out the mast at the keel : but a thong was thrown upon it, made from the skin of an ox. With this I bound both together, the keel and the mast : and sitting upon them I was borne by the destructive winds.

“Then indeed the West wind ceased raging with a storm, and quickly the South wind came on, bringing grief to my mind, that I should again measure my way to destructive Charybdis. I was borne along during the whole night ; and together with the rising sun I came to the rock of Scylla, and terrible Charybdis. She gulped up the briny water of the sea ; but I, raised on high to the lofty fig-tree, held clinging to it, as a bat, nor could I any where either fix myself firmly with my feet, or ascend : for the roots were far off, and the branches were wide apart, and both long and vast, and they overshadowed Charybdis. But I held without ceasing, until she vomited out again the mast and keel ; and it came late to me wishing for it : as late as a man has risen from the forum to go to supper, adjudging many contests of disputing youths, so late these planks appeared from Charybdis. And I put down my feet, and my hands over them, to be carried along, and I fell with a noise in the middle on the long planks, and sitting upon them, I rowed with my hands. Nor

¹ So Horace, “*nudum remigio latus.*”

did the father of men and of gods permit Scylla to behold me any more ; for I could not have escaped bitter destruction. From thence I was borne along nine days ; but in the tenth night the gods drove me to the island Ogygia ; where fair-haired Calypso dwelt, an awful goddess, possessing human speech, who received me kindly, and took care of me. Why should I recount these things to thee ? for I have already related them yesterday in thine house, to thee and thy illustrious wife ; but it is hateful to me to recount again things that have been told full plainly."

BOOK XIII.

ARGUMENT.

HAVING concluded his narrative, Ulysses is carried asleep to Ithaca by the Phæacians, and put on shore with the presents he had received from them. Neptune, as has been foretold, transforms the ship into a rock just before its arrival in Phæacia. Minerva meets Ulysses and converses with him respecting the destruction of the suitors ; she then hides his treasures in a cave, and transforms Ulysses into an old man.

THUS he spoke ; but they all became still in silence, and were possessed with soothing delight in the shady palace. But him Alcinous answered in turn, and addressed [him] :

"O Ulysses, since thou hast come to my brazen-founded, lofty-roofed house, therefore I think that thou wilt return back, not wandering at all back again, although thou hast suffered very many things. But to each man of you I speak these things, charging you, as many of you as constantly

drink the dark honorary¹ wine in my palace, and listen to the bard: there already lie garments for the stranger in a well-polished chest, and much-wrought gold, and all other presents, whatever the senators of the Phæacians have brought here; but come, let us give to him a large tripod and cauldron, each man;² but we again will pay it back, being assembled among³ the people, for it is a difficult thing for one to give as a present."⁴

Thus spoke Alcinous; and his words pleased them. And each of them went home about to sleep. But when the mother of dawn, rosy-fingered morning, appeared, they hastened to the ship, and brought man-strengthening brass; and the sacred might of Alcinous arranged these things well, he himself going through the ship under the benches, lest they should hurt any of his companions who were driving on, when they hastened with their oars. But they went to Alcinous's,⁵ and made ready a feast. And the sacred might of Alcinous sacrificed an ox for them to Jove, the dark-clouded son of Saturn, who rules over all. And burning the thighs, they banqueted a glorious banquet, delighting themselves: and amongst them the divine bard sang, Demodocus, honored by the people: but Ulysses frequently turned his head

¹ γερούσιον εἶνον, "the best, richest wine," served up to the senators and people of distinction. ὁ ἐν τῷ τῶν γερόντων ἦτοι ἐντίμων συμποσῶ πινόμενος. Eustath.

² ἀνδράκας κατ' ἄνδρα ἓνα ἕκαστον. Heysch. It is originally a substantive, (as in Nicander, Ther. 642,) but is used adverbially by Homer.

³ Notwithstanding Clarke's observation that ἀγείρομαι is always used *passively* in Homer, the old prose translator has utterly mistaken the passage, rendering it, "we will again repay ourselves, making a collection through the people." An Homeric sentiment, forsooth!

⁴ Literally, "for nothing," genitive of προτι, a gift. See Thiersch, Gk. Gr. p. 396.

⁵ I have imitated the ellipse in the original.

towards the shining sun, anxious for it to go down ; for now he desired to return. And as when a man is longing for his supper, for whom during the whole day two dun steers have drawn the compact plough through a fallow, and welcome to him the light of the sun is setting, that he may go to supper, and his knees are hurt as he goes ; so welcome to Ulysses did the light of the sun set. And he immediately conversed with the oar-loving Phæacians, and addressing Alcinous especially, he spoke words :

“ O King Alcinous, most glorious of all the people, having made libations, do ye send me unharmed,¹ and yourselves farewell : for now are the things completed which my dear mind wished, an escort and friendly gifts, which may the heavenly gods make prosperous for me : and returning, may I find my spotless wife at home, with my friends, in safety. But do ye, remaining here, delight your virgin-wedded wives and children ; and may the gods accord them every kind of virtue ; and may there be no public evil.”

Thus he spoke, and they all approved, and ordered them to send the stranger, since he had spoken rightly. And then Alcinous addressed the herald :

“ O Pontonous, having mixed a cup, distribute wine to all in the palace : that having prayed to father Jove, we may send the stranger to his paternal land.”

Thus he spoke ; but Potonous mixed the sweet wine, and distributed it to all in succession ;² but they made libations

¹ Where the former prose translator got the words “as you have promised,” I cannot tell. His version appears, at times, to have been made without looking at the text.

² Hesychius gives several interpretations of this word, *ἑφεισθηκώς* ἢ προστασία ἢ κατὰ τὸ ἐξῆς. Cf. Od. xii. 392, and Apoll. Rhod. i. 293, *ἀμφιπογοὶ γούασον ἐπιστάδην*, where the Scholiast explains it by *ἑφεισθηκῆναι*, but Hoelzlinus more correctly, *ex ordine*. See also Buttman, Lexil. p. 170.

to the blessed gods who possess the wide heaven, in the same place from their seats ; and divine Ulysses rose up, and he placed the round cup in the hands of Arete, and addressing her, spoke winged words :

“Farewell, O queen, continually, until old age comes, and death, which happens to men. But I am going, and do thou be delighted in this house with thy children, and the people, and king Alcinous.”

Thus speaking, divine Ulysses went over the threshold ; but with him the strength of Alcinous sent forward a herald, to conduct him to the swift ship and the shore of the sea. And Arete sent women servants with him ; one having a well-washed robe, and garment, and another she sent with him to carry a heavy coffer : and another carried both bread and red wine. But when they came to the ship and the sea, his illustrious conductors immediately receiving the things, placed them in the hollow ship, all the drink and meat : and then they strewed a rug and linen for Ulysses, on the deck of the hollow ship, that he might sleep without waking,¹ at the stern ; but he himself embarked and laid down in silence ; and each of them sat on the benches in order ; and they loosed the cable from the perforated stone :² there they, reclining, threw up the sea with the oar, and sweet sleep fell upon his eyelids, unwakeful, most pleasant, the nearest like death. But it,³ like as four-yoked male horses in the plain, all incited together by the blows of the scourge, lifting themselves on high, swiftly pass over the way ; so its prow indeed lifted itself up, and the mighty purple billow of

¹ λέγει τὸ ὕπνον. Eustath.

² Which served as a kind of land anchor. Hesych. εἰώθασιν ἐπὶ τῶν λιμένων τρυπᾶν λίθους, ἵνα ἐξ αὐτῶν τὰ ἀπόγεια σχοινία ἐξάπτωσι οἱ ναῦται.

³ The ship.

the much-rolling sea rushed behind. And very safely it ran, steadily: nor could a falcon-hawk, swiftest of birds, have followed it close. So it running swiftly cut the waves of the sea, bearing a man who possessed counsels equal to the gods: who before had suffered very many griefs in his mind, both wars of men, and passing the terrible waves: then indeed he slept fearlessly, forgetting whatever things he had suffered.

When a very shining star arose, which especially comes, announcing the light of the morning, the mother of day; at that time then the ship that passes over the sea neared the island.

Now there is a certain haven of Phorcys, the old man of the sea, amongst the people of Ithaca; and there are two abrupt projecting shores in it, inclining towards the port,¹ which swell from the great wave² of hard blowing winds from without; but within well-benched ships remain without a chain, when they reach the goal of the morning-station. But at the head of the port there is a large-leaved olive; and near it a delightful cave, shaded, sacred to the Nymphs, who are called Naïds. And there are stone cups and casks in it; and there then the bees stow away their honey.³ And in it there are stone distaffs of a great length, and there the Nymphs⁴ weave their sea-purple robes, a marvel to behold.

¹ So Ernesti, with the Schol. *ἔσω νενευκνύται*, deriving it from *προσπετάννυμι*, not from *προσπίπτω*.

² Clarke's Latin, "*a ventis defendunt raucis magnum fluctum extra*," is not suited to the sense. *Κῦμα* I think is here equivalent to "swelling mass." See Alberti on Hesych. s. v. *κῦμα ὕδατος*.

³ Or, "make their honey." Hesych. *ἐναποτίθενται ἀποθησαυρίζουσι τὴν τροφήν αἱ μέλιτται*. Porphyr. de antro Nymph. p. 259, *τίθεναι τὴν βόσιν*. *Βόσις δὲ καὶ τροφή τὸ μέλι ταῖς μελίσσαις*. Cf. Apollon. Lex. It is akin to *τροφῆ*, *τιθάσος*, *τρέφειν*, &c. See Liddell and Scott. s. v. The allegorical meanings of honey are somewhat whimsically discussed by Porphyry, *ibid.* p. 260, sqq.

⁴ If we may believe the statement of Artemidorus Ephesius

And in it there are perpetual flowing waters ;¹ and it has two doors : these to the North to be descended by men, but those on the other hand, to the South, are more sacred ; nor do men enter at all by that way ; but it is the way of the immortals.

There they drove in, being before acquainted with it ; it² indeed ran ashore more than half its length, hastening ; for by the hands of such rowers was it urged on. And they disembarking from the well-yoked ship to the shore, first lifted Ulysses out of the hollow ship, with his very linen and beautiful rug, and placed him, overcome with sleep, on the sand. And they took out the property which the illustrious Phæacians gave him when returning home, by means of magnanimous Minerva. And they placed the things together near the root of the olive-tree, out of the way, lest by chance any one of way-faring men coming should do them harm before Ulysses awoke. And they themselves went home again ; nor did Neptune forget the threats with which he first threatened godlike Ulysses ; but he asked the counsel of Jove :

“ O father Jove, no longer shall I be honored amongst the immortal gods, since mortals do not honor me, the Phæacians, who are however of my race. For I just now said that Ulysses should come home, having suffered many ills ; but I by no means took away his return altogether, since thou first didst promise and grant it. But they, having taken him asleep over the sea in a swift ship, have placed him in Ithaca, and given him abundance of gifts, plenty of

apud Porphyr. de Nymph. antr. p. 252, there was really a port at Ithaca, named Phorceys, and a cave sacred to the Nymphs.

Because the nymphs νυμμάτων καὶ πηγῶν προσετώσι, being hence called Pegææ and Naiades. Porphyr. ib. p. 258.

² The ship.

brass and gold, and a woven garment, as many things as Ulysses would never have taken from Troy, if he had returned unharmed, having obtained by lot his share of the booty."

But him cloud-compelling Jove answering addressed :
 "Alas! powerful Neptune, what hast thou said? the gods by no means dishonor thee; difficult would it be to aim at the oldest and most excellent with insults. But if any one of men, yielding to violence and strength, does not honor thee, thou hast always the means of revenge hereafter. Do as thou wilt, and as is dear to thy mind."

But him earth-shaking Neptune immediately answered :
 'I would quickly do as thou advise, O thou black-clouded one: but thy wrath I always hold in awe and avoid. Now then I wish to destroy the beautiful ship of the Phæacians, returning from the escort [of Ulysses] on the misty sea, that now they may abstain and cease from the escort of men: and that a mighty mountain should cover their city around.'

But him cloud compelling Jove answering addressed :
 "My friend, thus indeed to my mind it seems to be best. When all the people from the city are now looking to it driving along, place a stone near the land like unto a swift ship, that all men may marvel; and that a great mountain may cover their city around."

But when earth-shaking Neptune heard this, he hastened to Scheria, where the Phæacians are born, he remained there; and the sea-traversing ship came very near, swiftly making its way: and the Earth-shaker came near it, who made it a stone, and rooted it below, striking it with his hand laid flat¹ downwards; and he went to a distance. But they, the long-oared Phæacians, men illustrious at sea, spoke

¹ On the contracted form *καταπρηνεί* see Thiersch, Gk. Gr. p. 384, 30.

winged words to one another. And thus some one said, looking to another near him :

“Alas, who has bound the swift ship in the sea while driving home? just now it all appeared before us.” Thus some one said ; but they knew not how these things were done. And Alcinous harangued and addressed them :

“Alas,¹ surely now upon me are come the oracles uttered of old by my sire, who said that Neptune would be wrath with us, because we are safe conductors of all men. He said that some time or other he would destroy a very beautiful ship of the Phæacian men when returning home from an escort in the misty sea, and that a great mountain should cover the city around. Thus the old man spoke, and all these things are now accomplished. But come, let us all obey, as I command. Cease from the conduct of men, when any one comes to our city ; and we will sacrifice twelve chosen bulls to Neptune, if he would pity us, and a great mountain may not cover our city around.”

Thus he spoke ; and they feared, and got ready the bulls. Thus the leaders and chiefs of the people of the Phæacians prayed to king Neptune, standing near the altar. But divine Ulysses awoke sleeping on his paternal land : nor did he know it, having been a long time absent ; for the deity, Pallas Minerva, the daughter of Jove, shed a mist around him ; that she might make him unknown, and might tell him every thing, that his wife might not know him, and his citizens and friends, before he had taken revenge for all their transgression upon the suitors. Therefore all things appeared of a different form to the king, both the long roads, and all-sheltering ports, and the sun-traversed rocks, and flourishing trees.

¹ See my note on i. 32.

And he stood, having risen up in haste, and beheld his paternal land; and then he mourned, and struck his thighs with his hands laid flat downwards; and lamenting spoke thus:

“Woe is me! to the land of what mortals am I come? are they indeed injurious and fierce, nor just? or are they kind to strangers, and is their mind godlike? Where now shall I bear these many possessions? and where do I myself wander? would that I had remained there with the Phæacians; I indeed might have come to some other powerful king, who would have entertained me, and escorted me so as to return. But now I know not where to place them; I will not indeed leave them here, lest they become a booty to others. Alas! the leaders and chiefs of the Phæacians were not wise nor just in every thing, who have taken me away to another land; they said in truth that they would take me to western¹ Ithaca,² but have not performed [their promise]. May suppliant Jove exact vengeance on them, who also regards other men, and punishes whoever errs. But come, I will now count the possessions, and see whether they have gone, taking away any thing in the hollow ship.”

Having thus spoken, he numbered the beautiful tripods and cauldrons, and the gold, and the beautiful woven garments; of these he missed none; but he lamented his paternal land, creeping along the shore of the much-rolling sea, bewailing much. But Minerva came near him, like in person unto a young man, a shepherd of sheep, very delicate, and as are the sons of kings, having a double well-wrought cloak about her shoulders; and she had sandals

¹ Or “sunny.” Cf. Buttm. Lexil. p. 224, &c.

² See Stanl. on Æsch. Suppl. l. Hemstech. on Lucian. Tim. sub init.

under her soft feet, and a javelin in her hand : Ulysses rejoiced seeing her, and came to meet her, and addressing her, spoke winged words :

“O friend, since I meet thee first in this country, hail, and do not thou meet me at all with an evil mind ; but preserve these things, and preserve me ; for I entreat thee, as a god, and come to thy dear knees. And tell me these things truly, that I may be well informed, what land is this ? what people ? what men are born here ? is it some western island ? or does some shore of the very fruitful continent lie inclined towards the sea ?”

But him the blue-eyed goddess Minerva addressed in turn : “Thou art foolish, O stranger, or thou hast come from a distance, if indeed thou inquirest of this land : it is not by any means so nameless ; but very many know it, both as many as dwell towards the East and the Sun, and as many as [dwell] behind towards the misty darkness. It is rough indeed, not fit for driving horses, yet not very barren, but it is not spacious. For in it there is abundance of wheat, and there is wine ; and still the shower and flourishing dew possess it. It is excellent for feeding goats and oxen ; there is every kind of wood, and there are perpetual irrigations in it. Therefore indeed, O stranger, the name of Ithaca would reach even to Troy, which they say is far from the Grecian land.”

Thus he spoke ; but much-enduring divine Ulysses was glad, rejoicing in his own paternal land, as Pallas Minerva, the daughter of Ægis-bearing Jove, told him. And addressing her, he spoke winged words, nor did he say what was true, but he took up discourse the contrary way, even revolving crafty design in his breast.

“I heard of Ithaca even in spacious Crete, far over the sea ; but now I am myself come with these chattels : but ”

am flying away, having left as many things for my children, since I have slain the dear son of Idomeneus, swift-footed Orsilochus, who in spacious Crete excelled enterprising men with his swift feet : because he wished to deprive me of all my Trojan booty, on account of which I suffered griefs in my mind, both wars of men, and passing over the terrible waves, because I did not serve his father amongst the people of the Trojans, gratifying him, but I ruled over other companions. Him indeed I struck with a brazen spear, as he was coming home from the country, lying in wait for him near the road with a companion. But very dark night possessed heaven, nor did any one of men perceive us ; but I escaped his notice, taking away his mind.¹ But when I had slain him with the sharp brass, I immediately going in a ship to the illustrious Phæacians, besought them, and gave them booty gratifying their mind. Them I requested to carry me, and place me at Pylos, or to divine Elis, where the Epeans rule. But in truth the force of the wind thrust them from thence, much against their will ; nor did they wish to deceive [me]. But wandering from thence we came here by night ; and with exertion we rowed into the port, nor to us was there any mention of supper, although much wanting to obtain it : but all of us going out of the ship at random² laid down. Here sweet sleep came upon me wearied. But they, taking my chattels out of the hollow ship, laid them down, even where I myself was lying on the sands : and they embarking went to well-inhabited Sidonia ; but I was left, sorrowing at heart."

Thus he spoke: but the blue-eyed goddess Minerva smiled, and stroked him down with the hand; but she became in her person like a woman, both fair, and large, and skilled in

¹ i.e. his life.

² Hesych. *ἀντως μάτην*.

splendid works; and addressing him she spoke winged words:

“Cunning would he be and deceitful, whoever should surpass thee in all kinds of craft, even if a god should meet thee. O thou hard one, various in plans, insatiable in deceit, thou wert not about, even when in thine own land, to cease from thy deceits, and crafty words which are dear to thee from thy birth.¹ But come, let us no longer speak of these things, since we are both skilled in cunning; for thou art the best of all mortals in counsel and words; but I am celebrated amongst all the gods for my judgment and cunning; didst thou not know Pallas Minerva, the daughter of Jove, [me] who always stand by thee in all labors, and guard thee, and have made thee dear to all the Phæacians? But now I am come here that I may weave some counsel with thee, and may hide the possessions, whatsoever the illustrious Phæacians have given thee, returning home by my counsel and mind. And that I may tell thee what sorrows it is fated for thee to endure in thy built house; but do thou endure them even by necessity, nor tell any one, either of all men or women, that thou hast come wandering; but in silence suffer many griefs, sustaining the violence of men.”

But her much-planning Ulysses in answer addressed: “It is difficult, O goddess, for a man who meets thee to know thee, although he be very skilful; for thou makest thyself like unto every one. But I know this well, that thou wert before kind to me, while we sons of the Grecians fought in Troy. But when we had destroyed the lofty city of Priam, and embarked in our ships, and the deity dispersed the Grecians, I did not afterwards behold thee, nor did I perceive thee em-

¹ Literally, “from the plain,” a metaphor derived from plants. See the Schol. and Eustath. Hesychius interprets it ἀρχή· ἐκ πίλῃς, ἀπὸ γειττωῶς, ἐκ τοῦ πεδίου.

barking on my ship, that thou mightest avert any grief from me. [But I was continually wandering, having my heart overcome in my mind, until the gods freed me from mischiefs; before thou didst encourage me with thy words in the rich people of the Phæacians, and thyself didst conduct me to the city.] But now, by thy father, I entreat thee, for I do not think that I am come to western Ithaca, but am now in some other land : but I think that thou sayest these things, mocking me, that thou mayest deceive my mind. Tell me if in truth I am come to my dear country."

But him the blue-eyed goddess Minerva immediately answered: "Thou hast ever such a thought in thy breast: therefore I cannot leave thee, who art unhappy, because thou art a man of words, and shrewd, and prudent. For any other man gladly returning from wandering would desire to see his children and wife in his palace; but it is not yet agreeable for thee to know or inquire, before thou shalt make some trial of thy wife, who in vain sits in thy palace, but unto her mourning the nights and days always waste away. But I never mistrusted this, but knew in my mind that thou wouldst return, having lost all thy companions. But I did not wish to contend with my uncle Neptune, who had set wrath against thee in his mind, enraged, because thou didst blind his dear son. But come, I will show thee the seat of Ithaca, that thou mayest believe. This is the port of Phorcys, the old man of the sea: and this is the large-leafed olive at the head of the port, [and near it there is a delightful shadowy cave, sacred to the Nymphs who are called Naids]. But this is the wide-covered cave, where thou didst sacrifice many perfect hecatombs to the Nymphs: and this is Neritos, a mountain clothed with wood."

Thus having spoken, the goddess dispersed the mist; and the earth appeared: and much-enduring divine Ulysses was

then glad, rejoicing in his own land : and he kissed the bounteous plain. And immediately uplifting his hands, he prayed to the Nymphs.

“O Naid Nymphs, ye daughters of Jove, I never thought that I should behold you ; but now I salute you with mild prayers : but we will also give gifts, even as before, if the daughter of Jove, the huntress, will willingly permit both myself to live, and will make my dear son increase.”

But him the blue-eyed goddess Minerva addressed in turn : “Be confident, let not these things be a care to thee in thy mind. But come, let us now straightway put the chattels in the recess of the divine cave, that even these may remain here safe : and let us then consult, in what way things may best be done.”

Thus having spoken, the goddess descended the dark cave, making hiding-places through the cave ; but Ulysses carried all the things near, the gold, and the brass not worn down, and the well-made garments, which the Phæacians had given him. And he set them well in order ; and Pallas Minerva, daughter of Ægis-bearing Jove, placed a stone against the door. And they sitting down near the roots of the sacred olive, plotted destruction against the overbearing suitors. And the blue-eyed goddess Minerva began a discourse to him :

“O Jove-born son of Laertes, much-planning Ulysses, consider how thou mayest lay thy hands upon the shameless suitors, who now for three years are lording it over thy palace, wooing thy godlike wife, and giving her bridal gifts. But she, ever lamenting in her mind for thy return, gives hopes to all, and makes promises to each man, sending forth messages to them ; but her mind meditates other things.”

But her much-planning Ulysses answering addresse-

"O gods, surely I was now about to perish in my palace, after the evil fate of Agamemnon, son of Atreus, hadst not thou, O goddess, told me every thing rightly. But come, weave a counsel, how I may be revenged on them: and do thou thyself stand near me, putting confident courage within me, such as when we destroyed the noble head-gear¹ of Troy. If thou wouldst stand near me thus eager, O blue-eyed one, I would fight even with three hundred men, together with thee, O venerable goddess, when thou wouldst readily assist me."

But him the blue-eyed goddess Minerva then answered: "I indeed will be present with thee, nor shalt thou escape my notice, when indeed we shall have prepared these things, and I think that some one of the suitors, who are consuming thy property, will pollute the vast pavement with his blood and brains. But come, I will make thee unknown to all mortals; I will wither thy beautiful skin on thy bent limbs, and will destroy the auburn hairs from thine head, and will put a cloak around thee, which a man would loathe seeing one wear it. And I will blear thine eyes, which before were beautiful, that thou mayest appear unseemly to all the suitors, and to thy wife and son, whom thou didst leave in thy palace. But do thou first go to the swineherd, who is the guardian of thy swine; but however he is kindly disposed towards thee, and loves thy son, and prudent Penelope. Thou wilt find him sitting with the swine: and they are pastured near the rock of Corax, and at the fountain Arethusa, eating strength-giving acorns, and drinking muddy water, which things nourish the flourishing fat in swine. Remain there, and sitting near him, inquire all things of him, while I go to Sparta of fair women, to call

¹ Properly, "a head-dress," but here used metaphorically for turrets.

Telemachus, thy dear son, O Ulysses, who is gone to Lacedæmon with wide grounds, to Menelaus, to inquire for tidings of thee, if thou still art any where in existence."

But her much-planning Ulysses answering addressed: "Why didst thou not tell him, since thou knowest all things in thy mind? was it that he wandering over the barren sea might suffer griefs? but others consume his livelihood."

But him the blue-eyed goddess Minerva then answered: "Let not him indeed he too much in thy thoughts; I myself conducted him, that going there he might obtain excellent renown: but he has not any labor; but he sits quiet in the house of the son of Atreus, and abundance lies near him. Young men indeed lie in ambush for him with a black ship, desiring to kill him, before he reaches his paternal land. But I do not think these things [will happen], before the earth detains some one [of the suitors, who are consuming thy property]."

Thus having spoken, Minerva touched him with a rod; and withered his beautiful skin on his bent limbs, and destroyed the auburn hairs from his head, and put around all his limbs the skin of an aged old man. And she bleared his eyes, which before were beautiful. And she put around him another evil, a ragged garment, and a cloak, torn, sordid, begrimed with foul smoke. And she put around him a large bare skin of a swift stag; and she gave him a staff and an unseemly satchel, ragged in many places; and there was a twisted thong in it to hold it up.

When they twain had thus consulted, they separated; she indeed then went to divine Lacedæmon for the son of Ulysses.



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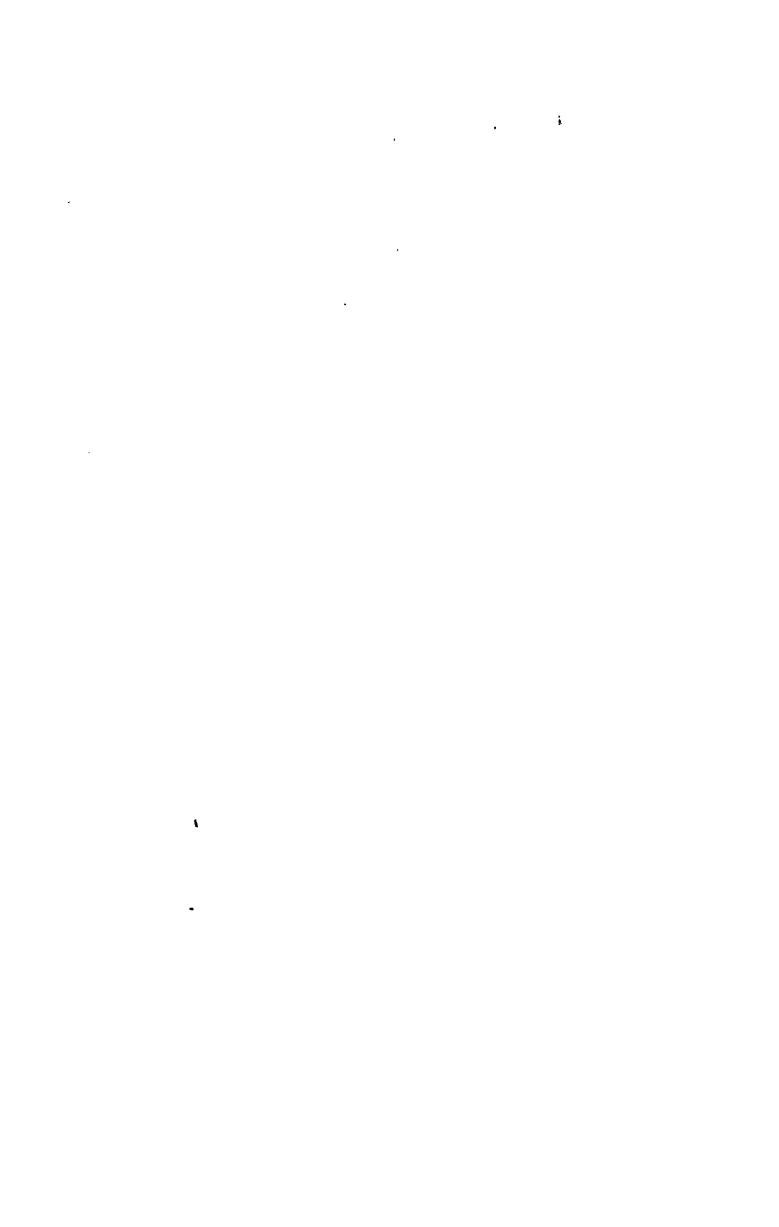
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